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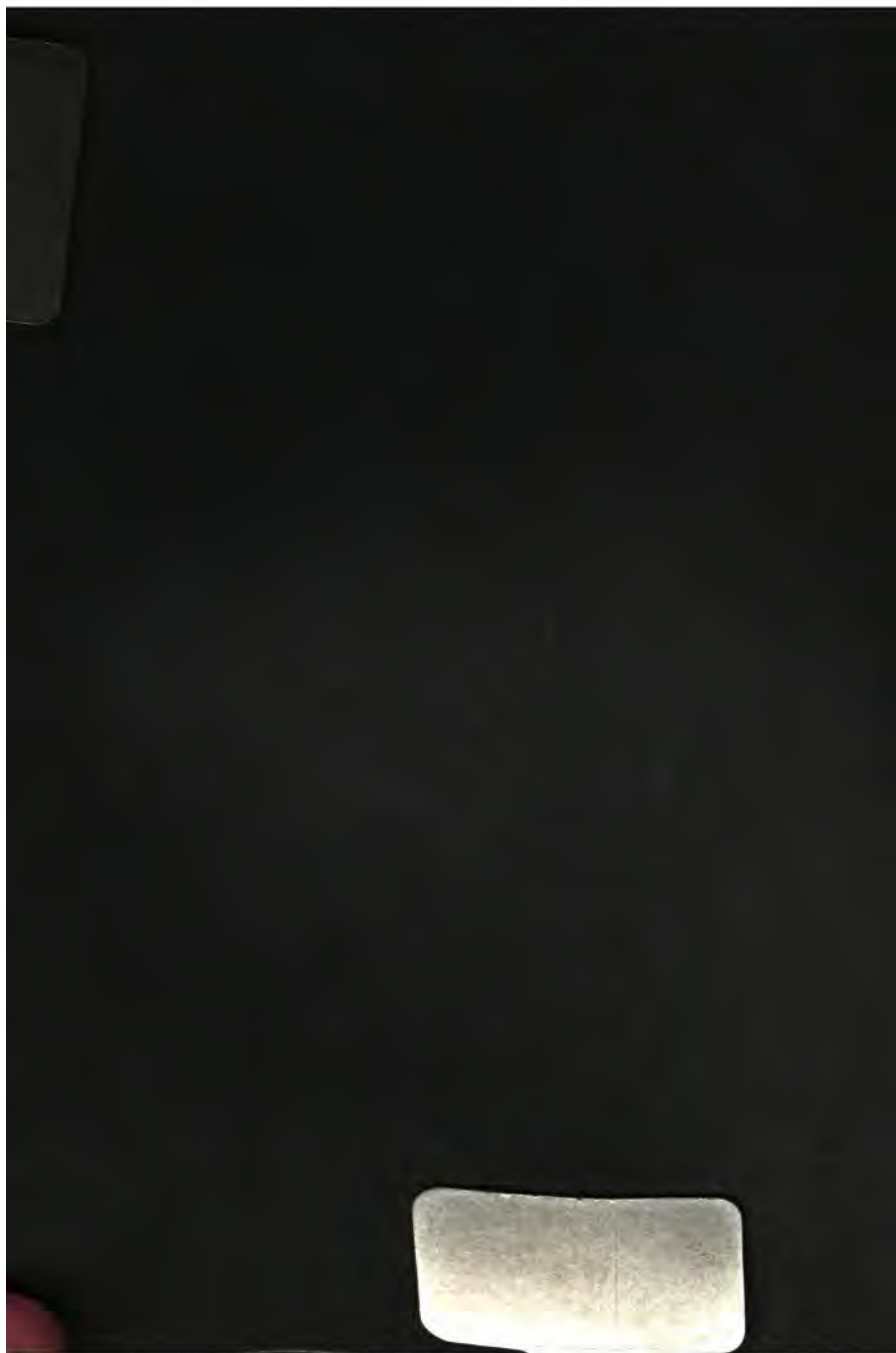
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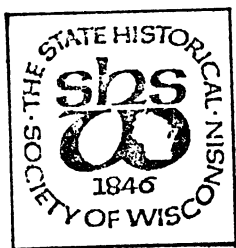
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HISTORICAL GENEALOGY

RELATING TO

A BRANCH

OF THE

BROWN FAMILY,

INCLUDING

BRIEF HISTORY OF OTHER FAMILIES.

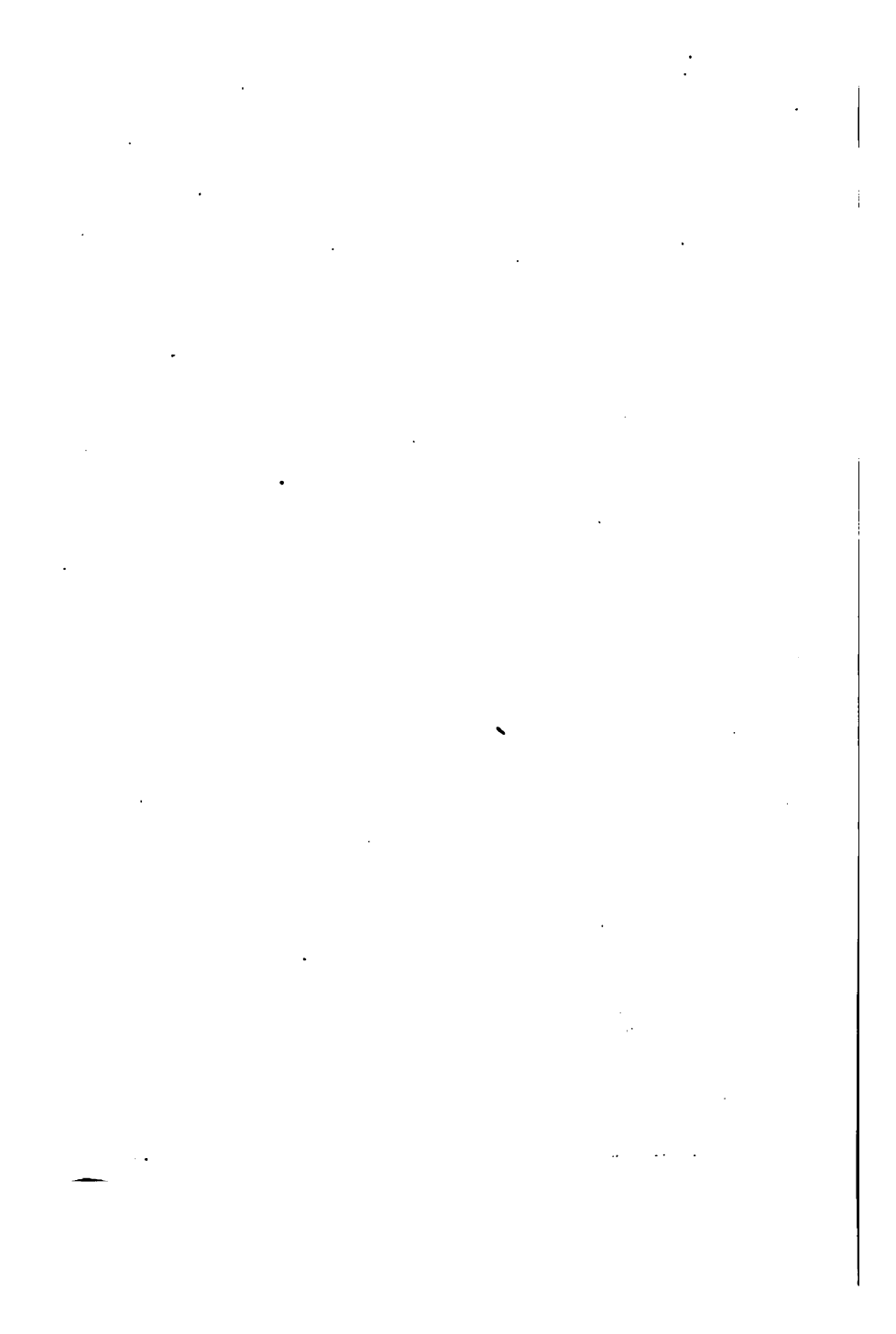
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G. W. B.

1885.

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PHILADELPHIA:  
FROM THE PRESS OF JOHN P. MURPHY,  
227 South Fifth St.



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## PREFACE.

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The appended "Historical Genealogy," containing about 130 pages, divided into three principal divisions, and several sub-divisions, was recorded with a view of preserving in condensed and more convenient and enduring form, some items of history and genealogy relating to a branch of the Brown family, and to notices of other families more or less remotely connected therewith by consanguinity or historical association; and especially do we see the importance of securing such information in permanent form, when our researches extend back to days of the primitive settlers and the early existence of the Government of Pennsylvania. Although there are many specimens of careful historical family record, yet in many instances there is serious lack of recorded information relating to family history,

which at the present time might be of much interest and value to many worthy families; much relating to early history is now probably lost beyond recovery, and some of that information which may yet be attainable will probably become more and more difficult of collection, the further we recede from the interesting period occupied by the primitive settlers. These reminiscences may be of some value in future research, and of utility as a book of reference.

It would have been a pleasure to have noticed favorably many of the other members of the families brought into view, but this would have been exceeding the limits assigned to the contents of this brief Historical Genealogy.

If some names have been handled with too much familiarity, or injustice has been done to any, or inaccuracies are manifest, it is to be hoped that all of these defects will be modified at some future period, when this "Historical Genealogy" may be continued by other hands.

A large proportion of this historical pro-



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duction was printed and utilized in pamphlet form ; the various sections of the whole history are now brought together and embraced in several small volumes, each containing an entire copy of the "Historical Genealogy;" these circumstances may account for some peculiarities in the arrangement of the contents.



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## FIRST DIVISION.

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### CHAPTER I.

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From traditions of the family supported to some extent by documentary evidence, it appears that George Brown and Mercy his wife were among the earliest settlers at the Falls; that they had immigrated from Leicester, England, in the year 1679, and commenced pioneer life, when what is now the State of Pennsylvania was almost an unbroken wilderness. It is recorded of George Brown that he was administering the office of "Justice of the Peace" as early as the year 1680. He possessed a valuable tract of land bordering upon the Delaware River, extending inland to the manor boundary, and also bordering on the possessions of Phineas Pemberton. George Brown was never a member of the Society of Friends,

and there does not appear to be any satisfactory evidence that any of his large family of children became members, except his son Samuel, who came into the fold on the ground of conviction, became a prominent member of Falls Monthly Meeting, and likewise a member of the Provincial Assembly. His sons George and John, were also members of the Colonial Government; his daughter Mercy, married Joshua Baldwin, a Friend, of Chester County. It has been represented that her five daughters were all interesting and valuable women; and her descendants are numerous. Her remains lie buried in Friends burial-ground at Uwchlan. In the published biography of Jacob Jennings Brown, who was prominent in United States History, and a descendant of the primitive settler, it is stated that "George Brown was a man of vigorous and cultivated intellect;" that "his children and grandchildren partook of his character," and that "several of them were for many successive years, prominent members of the Provincial Government of Pennsylvania." The family encountered a share of the hard-

ried Ann Clarke in the year 1717, and died in 1769, in the seventy-fifth year of his age. Samuel's sons, George and John, married sisters, Elizabeth and Ann Field, who were members of Middletown Monthly Meeting, and at the period of marriage were residing at the old family homestead in Middletown township, Bucks Co., situated about a mile from Langhorne, on the road leading to Summerville. The family name of Field is now probably extinct in the locality, and surrounding country. Susan, the daughter of George, and Elizabeth, the daughter of John, married brothers, Thomas and Mahlon Yardly.

The marriage of John Brown and Ann Field was accomplished in the year 1750; their family circle was large, and he was active and energetic in his habits, as well as prominent in the Colonial Government; and although a member of the Society of Friends, yet in harmony with a custom prevailing amongst the English gentry of those days, kept his pack of hounds and hunting horses, and indulged freely in fox hunting, a practice which he continued until quite late in

life; he had a cane-head made from a bone of a favorite horse, and remarked in reference thereto, that many a fox he and old roan had run down; partly from his fox-hunting propensity, and perhaps partly to distinguish his name from that of his son John, he was extensively known by the traditional name of "Fox hunter John Brown." It may be that the destructive propensities of those cunning animals stimulated him as well as others to energetic efforts for their extermination, under the plausible pretence that they were a general nuisance; but fox hunting which had been tolerated in the earlier history of the colony, at length became very annoying to some of his cotemporaries, and they appealed to the law for an abatement of the nuisance. In this controversy Nicholas Waln, then a young man, and who afterwards became a prominent and highly gifted minister of the gospel among Friends, was employed as counsel for the fox hunters, and by his powers of oratory and persuasive eloquence, gained the cause (of doubtful utility) for them. The other side of

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ships and privations, such as usually fall to the lot of early settlers; but it does not appear that there was any failure of courage, or any serious lack of worldly prosperity. A portion of their supplies were of course drawn from the water; but in their first experience of wilderness life, their dependence was much upon the wild game of the forest, obtained by the skilful handling of the one gun in their possession; but the lock thereof became disabled, and no means of seasonable repair was accessible; their wants were still pressing: in this emergency they sought the deer in company, and while the husband took deliberate aim, at a well understood signal the wife applied the torch to the priming.

As the family circle widened, the possession of a cow was thought to be an almost indispensable necessity, but none was to be purchased short of New Castle; the cow was procured from thence, but the undertaking was somewhat formidable; the way was long, extending through dense forests, along Indian paths, across treacherous swamps and over perplexing water courses.

A dangerous overflow of the Delaware warned them to abandon their then occupied dwelling at the river bank, and locate upon higher ground; upon leaving their old locality and removing to the new, they transplanted their hominy block, which was the scooped out stump of a tree. The farm which embraces the site of the original dwelling, and also the family burial-ground, still continues in possession of descendants of the family. It does not appear that there was any annoyance from Indian hostility, but an irritating question arose respecting the boundary line between the adjacent lands of William Penn and George Brown. There is no evidence, and it is not likely the principals of the parties concerned in the controversy, manifested any pugnacious disposition, but it is asserted that their servants came to blows, in defence of the supposed rights of those for whom they were severally interested. These servants were probably slaves.

George Brown, the pioneer immigrant of the family, died in the year 1726, in the eighty-third year of his age. His son Samuel mar-



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the case was represented by an eminent member of the legal profession—by the man who had trained and initiated Nicholas into the knowledge, the mysteries and the responsibilities of the practice of law, and who upon witnessing the keen sallies of wit, and the irresistible force of the ingenious arguments of this youthful aspirant for legal distinction, suddenly exclaimed, “have I raised up a young eagle to tear my eyes out;” “no,” was the energetic response, “only to open them.” One night two notorious thieves entered the dwelling of John Brown, but being disturbed in their operations fled, the hounds were unkennelled and started upon their tracks, and the robbers were overtaken and captured. This night’s enterprise proved to be the last opportunity for gratifying their thieving propensities, for having robbed a store a few nights previous, they were for that offence tried, condemned and executed. This item exhibits a specimen of the severity of the laws in those days.

General Jacob Jennings Brown was of the Quaker branch of the Brown family, and in

earlier life was himself a Friend, wearing the plain garb, and apparently conforming to the precepts and practices of the Society; but he subsequently abandoned the religious profession of his fathers, and became a prominent and successful military officer in the war with England, 1812-15. . At a later period he was created General-in-Chief of the United States armies, a position which he continued to occupy for years, died at his post, and was buried in the Congressional Burial Ground at Washington, where a monument is erected to his memory. When Lafayette visited America the second time, Jacob Jennings Brown performed a prominent part in the entertainment of the nation's distinguished guest, and at the conclusion of his popular visit to the United States, was delegated to accompany him and his son down the Potomac River, and Chesapeake Bay, to the vessel awaiting them upon the verge of the sea, prepared to convey them to their native land. This incident, together with the manifestation of kindly and cordial intercourse evidently subsisting between the parties, ap-

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pears to have been mutually interesting and satisfactory ; and was brought into prominence at a later period, when Lafayette, hearing of the decease of his American escort, wrote a beautiful letter of sympathy and condolence to the widow, portraying apparently with much feeling, the high estimation in which he held the memory of her departed husband. This venerable and interesting woman lived to be over ninety years of age and died recently.

Although we may recount some of the achievements of military chieftans as matter of history, and feel a passing interest in their elevation to positions in the national government, yet we cannot rejoice in the violation of revered fundamental principles of our religious society, or feel that those who have turned their backs upon our religious profession, have acted wisely for their own best welfare.

Jacob Jennings Brown, founded the town of Brownsville, located upon the Black River in the northwestern part of the State of New York, a few miles distant from Lake Ontario ; his father was Samuel Brown the son of John,

his mother was Abi, the daughter of Joseph White, a prominent minister of Falls Meeting, and sister to the minister Benjamin White; both of these ministers performed religious visits to England. Samuel Brown, his wife and nine children, have been represented as a rather unusually interesting family, both in intelligence and social position. Their homestead was in Penn's Manor, Bucks Co., Penna., but subsequently nearly all removed to the new settlement in the State of New York, and were instrumental in contributing to the advancement and prosperity of that flourishing locality: several of the family continued worthy and respected members of the Society of Friends throughout their lives, but others imbibed the military spirit, and one lost his life in military service: their son John accepting judicial promotion occupied a judgeship, and their grandson Thompson was in some way connected with the Government delegation to Russia.

In the period of the Revolutionary War one of the sons of John and Ann Brown, maintained a lingering attachment to English su-

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premacy, but being pursued with peril, escaped to Nova Scotia, and continued an exile there until after the close of the war, when at the solicitation of some of his friends, he was permitted to return to his father's house: another son was stopped upon the road, and had his horse taken away from him, probably by military authority and for military purposes.

The situation of the pleasant homestead habitation with its surrounding appendages and broad acres was of moderate elevation, commanding a pleasing, interesting and far reaching prospect, extending over Penn's Manor, the distant Delaware River, and portions of New Jersey. It was upon this attractive domain that the Statesman, the appreciator of English customs, and member of the Society of Friends, domiciled his large and generally interesting family; and on the first day of the year of 1802, arrived at the close of life in the seventy-seventh year of his age.

## CHAPTER II.

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John Brown, Jr., the son of John and Ann Brown, great grandson of the English American primogenitors of the family, married Martha a daughter of Abraham and Martha Harvey, 11th month 13th, 1777. This change of position in life taking place when the Revolutionary War was progressing, the young people with their matrimonial felicity partook of the vicissitudes appertaining to that agitated period of unsettlement, but maintained their integrity as conscientious members of the Society of Friends; and yielding obedience to manifested duty and walking worthy of their vocation, became qualified to stand as pillars in the Christian Church. They both were valuable Elders of Falls Monthly Meeting, occupying prominent positions in that body and in the meetings for worship at Fallsington, when both of those

assemblies were frequented by large gatherings of members. At the period of youthful attendance of Falls Meetings by a grandson, our venerable friend Jonathan Kirkbride occupied the head seat thereof, and his friend John Brown, Jr., sat at his side; they had long been friends, in temporal, Christian, and church fellowship; associated together in mutual efforts for the prosperity of the Society of Friends in general, and for the welfare of individual members: in the various concerns appertaining to church government, their weight and influence was manifestly felt, and their usefulness recognized in abundant service.

John Brown, Jr., owned and occupied a valuable farm, at least fifty acres thereof being covered with heavy timber, located on the Hulmeville Road about two miles distant from Fallsington; the situation of the ample dwelling with the surrounding improvements was attractive, the view from the buildings extending over a lawn, dotted with large walnut trees and skirted on one side by a meandering brook, the more distant prospect over green meadows

bordered beyond by heavy forest, and divided by a placid stream of gently flowing waters, together with the abundance of fruit and nut trees scattered over the premises, embraced a pleasing landscape, contributing to youthful admiration and gratification, which seconded by the generous hospitalities of loving kindred, have long been cherished in appreciative remembrance. The old horse-block erected near the dwelling with its flight of stone steps leading up to the solid platform is well remembered, indicating that the females of the family at an earlier period were accustomed to horseback riding, and John Brown, Jr., himself, although well supplied with riding vehicles, long retained a partiality for the primitive mode of conveyance; when some of his grandsons would occasionally go from school at Fallsington "to stay all night at grandfathers," he would return them the next morning, one placed in front of his saddle, the other in its rear.

The venerable couple occupied this pleasant homestead, and there spent the accumulating years of married life, their children one by one



entering into the marriage covenant and leaving the shelter of the paternal roof, cast their lots in other places; their daughter Ann Brown, married Mark Balderston, and in this short-lived connection when their son John B. Balderston was a little child, lost her life by a stroke of lightning. The destructive element entered their dwelling, shattering a portion thereof and setting the building on fire; several pieces of lumber fell around the couch on which the young child lay, and it has been represented that pieces fell upon the couch itself, but as if by the miraculous interposition of Divine providence, he was rescued unharmed. Their son Abraham Brown who married Annie Bye, also lost his life-by accident, by falling from a tree in which bees at considerable elevation had deposited their stores of honey, and was instantly killed, leaving a wife and seven children. Their son Moses married Ann Harvey, accumulated a large estate, and died recently in the eighty-eighth year of his age.

The family diffused liberal hospitality, not only in the entertainment of relatives and per-

sonal friends, but the necessities of the poor were not forgotten; those kindred in spirit with themselves were warmly welcomed at their habitation, especially those who were travelling in the ministry and service of the gospel, and they were qualified to extend kindly sympathy and judicious counsel to some of those occasionally heavy laden Christian ambassadors; ministers were sometimes accompanied in performance of their religious duties, occasionally in distant fields of religious service; and thus in their allotted spheres of usefulness these worthy candidates for immortality and eternal life, with the shadows of the evening more and more lengthening around them, in good old age arrived at the termination of their earthly pilgrimage, and we humbly trust that their departed spirits were permitted to enter upon an everlasting state of happier existence. John Brown, Jr., died 12th month 17th, 1821, in the sixty-ninth year of his age. Martha deceased 2d month 25th, 1822.

David the son of John Brown, Jr., and Martha his wife, was born 8th month 27th, 1780. His

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health becoming somewhat impaired about the age of manhood, for the benefit thereof, he travelled on horseback through several of the Southern and Northern States. His physical condition improving, he was married to Sarah, the daughter of George and Abigail Williams, in the year 1806; and with his wife, settled upon a large farm in Penn's Manor, Bucks Co., Pa., which belonged to his father, who subsequently bequeathed it to him, and to which, he himself, purchased additions, until the whole tract amounted to nearly four hundred and fifty acres; about a fifth part being woodland, the remainder was cultivated under his own supervision. These extensive farming operations involved the possession of a large amount of live stock, and the assistance of a number of laborers, in addition to services rendered by those incorporated in his own family and household. As his sons attained suitable age and qualifications to take some of the weight and responsibility from off his shoulders, he devoted considerable attention to a sphere of usefulness of a more public character. He settled many

estates, was guardian for many orphan children, was a successful arbitrator, served on juries, was entrusted with important missions by the court, and in many ways exercised an influence for good in the community. To Doylestown, the chief centralization in the county for the transaction of business appertaining to law, his visits were frequent, and the needful travelling in going and returning was about fifty miles, which in younger life was generally performed on horseback, and within the limits of a single day. In the year 1821 he was elected a Director of "The Bucks County Contributionship for insuring houses and other buildings from loss by fire;" this Institution was established for mutual protection, rather than with the expectation of making money, although the amount of available funds has since largely accumulated, and the Institution has grown to large proportions. He was elected Treasurer in 1824, a position to which he was annually elected for twenty-seven successive years, and also served as Secretary for the same period of time. He occupied positions in the meeting of

which he was a member, sympathized with the afflicted, and was charitable to the poor.

A fugitive slave arriving from Virginia applied for employment, and his appearance and bearing creating a favorable impression, was hired as a laborer to assist in the farming operations ; he proved sober, industrious, trusty ; and after a few months had passed away, his wife and three children who were not slaves, followed him ; the reunited family was installed in a neighboring tenement, and several more months passed pleasantly ; when as he left his humble dwelling at the dawn of morning to pursue his avocations, he found himself assailed by slave-catchers and their co-operators ; he struggled resolutely for his liberty, but being overpowered by numbers was conveyed to a neighboring tavern ; information of the situation was immediately transmitted to his employer, who being thus brought in contact with some of the painful realities of slave life, sympathized deeply with his faithful servant, and with the afflicted family, but failed to effect any measures for their relief at that time ; but nevertheless fol-

lowed the disturbing company to Philadelphia, and by advancing a considerable sum of money procured the liberation of the slave, who promised to reimburse the amount with service, and which he faithfully performed to the value of the uttermost farthing. The reunited family manifested much gratitude for the favorable termination of the surrounding troubles, and ever held their benefactor in affectionate remembrance. It did not appear that the liberated slave had become restless under the yoke of bondage, but ascertaining that his master was about to sell him to a trader bound to a far Southern slave market, and thus hopelessly separate him from those he affectionately loved, his feelings became awakened in desperate efforts to gather his family in a more favored and congenial locality, which through much tribulation was eventually accomplished. He was a zealous and much respected member of the Methodist Society, and although not an ordained minister, frequently appeared in exhortation and prayer. He was entrusted with the management of a farm of about seventy-five acres as tenant, was labor-

ious, economical, prudent; accumulated money, and in the latter part of his life purchased land for himself. His wife visiting Philadelphia imbibed the small-pox, and afterwards imparted it to the family, the members of which all recovered except himself; his long-proved friend was attentive to the wants of the sufferers in their extremity, and at a time when the neighbors generally held aloof in fear of the disease, with due precautions for the safety of his own family, would visit the afflicted household, extending aid and endeavoring to impart comfort and consolation.

David Brown and his worthy wife resided several of the last years of their lives at Fallington, where she died, after a short illness in 1858, in the seventy-second year of her age; she had been a faithful and loving wife, a devoted mother, a valued neighbor, a kind friend to the poor, and her prudent and efficient management in younger life, in fulfilling the varied and responsible household duties appertaining to the welfare of a large family, engaged in conducting extensive farming operations, are

worthy of remembrance. She and her husband were concerned to maintain diligence in the attendance of religious meetings, when ability of body permitted, and both participated in administration of church government.

David Brown survived his bereavement in the loss of his beloved wife about two years, apparently passed calmly and gently down the stream of time, and with a loosening attachment to earth, and humble confiding hope of happier existence, in the 80th year of his age, was gathered "as a shock of corn cometh in his season."

The marriage of David and Sarah Brown was accomplished 11th month 13th, 1806, and in reference to their children:—

John married Mary B. Eastburn, of Solebury; they were the parents of Harriet who married Samuel Fox; Mercy E. Brown is her sister; her brother David migrated to Nebraska and married there, he became a Senator in the Legislature of that state; her brother John W. married Lydia Brock.

Abigail W. married Henry Lippincott a



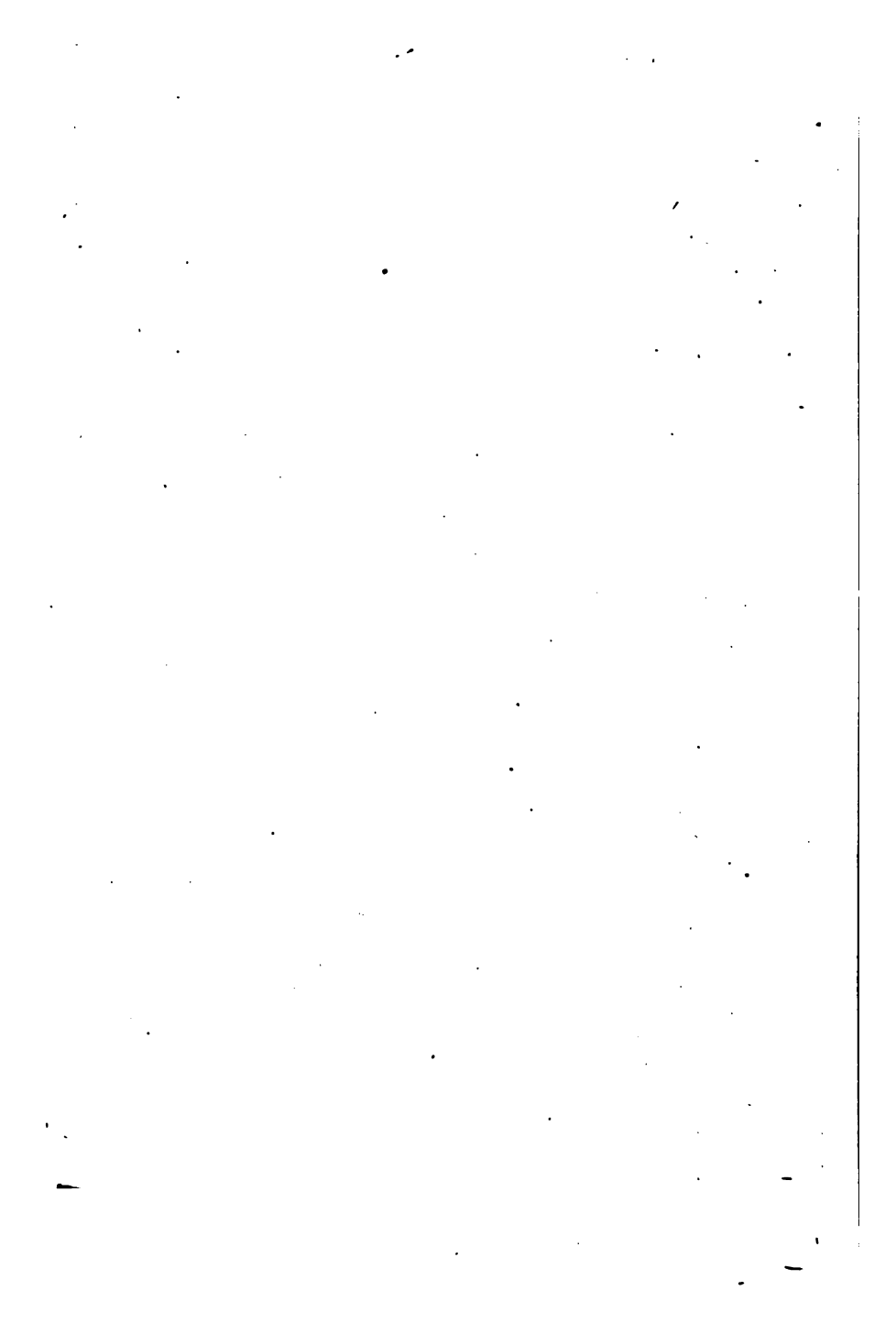
prominent physician, whose residence was at Fallsington; their son Allen was a young physician of much promise, but deceased before arriving at the meridian of life.

George W. married Ann Eliza Pitfield of Philadelphia:—of their children, Elizabeth P. married Edward Balderston; Sarah W. married William Balderston; David J. married Anna Maria Headly, and a few years subsequent to her decease married Anne Emlen Bangs; Rebecca F. married John K. Hulme; Robert P. married Mary R. Tatnall; Anna is the youngest of the four sisters; William Henry married Elizabeth K. Hulme.

Martha married Mahlon L. Lovett, a minister of Falls Meeting; their daughter Hannah Ann Lovett is the only survivor of their family of children.

Ann married William F. Pitfield, of Philadelphia.

Hannah W. married Charles M. Cooper, of New Jersey.



### CHAPTER III.

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It appears from traditional, circumstantial and indirect documentary evidence, that Martha Brown, daughter of Abraham and Martha Harvey, the widow of John Brown, Jr., and mother of David Brown, was of the Plumstead family, of which that eminent minister of the Gospel, Thomas Brown, was a member. The certificate relating to the marriage of her parents, Abraham and Martha Harvey, in the year 1750, does not state the parentage of the parties; but it is signed, as witnesses, by three of the minister's brothers, by himself, and by his own family generally.

From a letter written by John S. Brown, a much respected officer in one of the prominent financial institutions of Philadelphia, and a member of the Plumstead family, it appears that Thomas Ellicott, also of the Plumstead

family, informed that Thomas Brown, Jr., was the eminent preacher of that name; that one of his daughters married Abraham Harvey, of Makefield, and another married Dr. Cooper, who went to England;—that his son Moses had two children; the daughter married Abraham Paxson, of Solebury; the son migrating to Maryland, married Mary, the daughter of Joseph Ellicott. This information the informant estimates as reliable.

The same writer states, that "Samuel Preston, an aged and very intelligent man, in a letter to Thomas Ellicott in 1822, says: Thomas Brown, Jr., not only became a great minister, but was esteemed by those of competent judgment, the most eminent speaker in the Society, in his day. He had five daughters; Abraham Harvey's wife and thy father's first wife were two of them."

There does not appear to have been any consanguinity or affinity existing between the Plumstead and Falls families of Browns, prior to the marriage of Martha, the daughter of Abraham and Martha Harvey, with John

Brown the son of John, a member of the Falls family, and that of her sister Susan, with George Brown the son of George, also of the Falls family; but since that period, several names of the minister's household have been reproduced in the Harvey and Falls families, and consanguinity has apparently spread to large proportions.

David Brown occasionally referred to his grandmother, Martha Harvey, as the daughter of the minister, Thomas Brown, and sometimes quoted his sayings as emanating from an ancestor; it was his impression that Martha was a widow when she married Abraham Harvey. When the minister's daughter Ann married John, the son of Griffith Jones, of Philadelphia, in the year 1661, the names of Abraham and Martha Harvey were inscribed in witness capacity upon the marriage certificate, and after Ann's decease, the settlement of her estate was confided to the care of their son-in-law, John Brown, of the Falls family. Considerable social intercourse formerly ex-

istèd between members of the two families, on the score of relationship.

As appears from information of the before-quoted writer and other reliable sources, that Thomas, the English-American primogenitor of the large Plumstead family, bearing the name of Brown, was born in Essex, England, in the year 1666, and in 1694 "was married to Mary Ayre, in a public meeting of Quakers." Five of their children, including their son Thomas, were of foreign birth. The family immigrated, and had arrived in Philadelphia before the 2d month, 1702; and within the compass of a few years tarriance in that city, four more children were added to the posterity of the parents. Subsequent to the birth of the youngest child in 1709, the parents and children effected a somewhat brief residence in a northerly direction, a few miles distant from the city, and it was probably while sojourning there, that they became members of Abington Monthly Meeting. They migrated to the central part of Bucks County about the year 1712, perhaps a little earlier, and located in

the woods upon land where Dyerstown now stands, about eight miles distant from any white inhabitants; and there in that lone, but interesting, and in some respects, favored locality, surrounded by abundance of "unpruned forest," and "Indians, numerous but peaceably disposed;" while partaking of the privations and hardships incident to pioneer life, could, doubtless, gratefully recount the extension of many providential favors, and the blessings of civil and religious liberty so often obstructed in the fatherland. The primitive settler erected a small corn-mill upon his possessions, and his first neighbor was John Dyer, a Quaker preacher, whom he had known in England, and like himself had migrated with his family to the central part of Bucks County, where his accumulated land purchases amounted to about 600 acres, a portion thereof obtained by purchase from his friend Thomas.

In the year 1717, Thomas Brown bought of Thomas Stephenson two tracts of land lying near Buckingham, each containing 500 acres; they adjoined, were in Plumstead Township,

and upon a portion thereof stands the old Plumstead Meeting House ; he established his own residence which he occupied throughout the remainder of his life, quite near the site upon which the meeting accommodations were subsequently erected. He conveyed to his son Thomas, who in the early part of the year 1721 had married Elizabeth Dawson, 250 of his 1000 acres of land ; and upon this separate possession and fair domain, the minister laid the foundations of his future habitation, about half a mile distant from his father's dwelling, and probably resided there until his removal to Philadelphia about the year 1743.

There is much reason to suppose that religious meetings were held at the house of Thomas Brown, previous to the erection of the first Plumstead place of worship, perfected in the year 1730, upon the lot of fifteen acres of land, donated by himself, and his two sons Thomas and Alexander ; and this supposition is supported by some traditional evidence. But "under date of 7th day of ye 4th month, 1730; Thomas Brown records, was held the first



meeting of worship of the people called Quakers in the Township of Plumstead." It is most likely that this memoranda had special reference to the first meeting for worship held at the new meeting-house, which was first occupied in that capacity on that day; and not to religious meetings of a more private character, held in private houses.

It has been represented that when the new meeting-house became available for religious and church government purposes, that the two ministers, John Dyer and Thomas Brown, Jr., occupied prominent positions in the religious assemblies that were wont to gather there. It has also been represented, that between the families of Brown and Dyer, existed a warm feeling of friendship, having its origin in England, and its fostering through long years of proving existence in migratory and pioneer experience. By intermarriages of early and later date, the affinity, consanguinity and fellowship, so cordially prevailing in the two rapidly intermingling parties, appears to have been of much satisfactory and mutual accept-

ance and of general appreciation. But their locality was occasionally invaded from more distant points; Martha, the daughter of Alexander and Esther Dyer Brown, married William, the son of Benjamin Shoemaker, of Philadelphia, in the year 1771.

Alexander Brown, the eldest of the four brothers and sisters, born in America, appears to have possessed much qualification for usefulness which he liberally utilized; he and several of his descendants occupied prominent positions.

A summary relating to the age of Thomas Brown, Sr., is not on hand, but by a comparison of dates, it appears that he was about sixty-seven years of age when he inserted the following record in his memorandum book: "The 10th of ye second month, 1733, my son Thomas Brown's wife, Elizabeth Brown, departed this life, a virtuous woman." His son Thomas deceased in 1757, in the sixty-first year of his age; he was an extraordinary minister, and his gift in that capacity has been represented as "living, deep, and very

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edifying." The following memoranda dated 1756, is from his memorial: "the next day, went to the youth's meeting at Kennet, which was to great satisfaction; my soul was so bended toward the people that I could scarcely leave them, being engaged in a stream of ministry to extol the divinity of that religion that is breathed from heaven, and which arrays the soul of its possessor with degrees of the divinity of Christ, and entitles them to an everlasting inheritance; also introduces a language intelligible only to the converted souls, which have access to a celestial fountain, which is no less than a foretaste of eternal joy, to support them in their journey toward the regions above, where religion has room to breathe in its divine excellencies in the soul; here it is instructed in the melody of that harmonious song of the redeemed, where the morning stars sing together, and the sons of God shout for joy."

The following original poetical effusion was written in an album, in the year 1842, by Joseph Kite, a Friend, of Philadelphia :

“ An incident in the life of Thomas Brown, a minister of the Gospel who died in the year 1757.

“ From fatherland, across old Ocean's wave,  
Servant of Him who died poor man to save,  
Came one, his Master's bidding to proclaim  
To true believers gathered in his name.  
He called the people to the house of prayer,  
And solemn silence spread its influence there ;  
The wing of Ancient goodness hovered o'er  
While contrite hearts in mercy could adore !

He who had bade the congregation meet,  
In silent reverence had his crumb to eat ;  
For him the Saviour blessed no bread to give  
To hungry souls that they might eat and live.  
Taught in his Master's school to humbly wait  
He dared not, impious of the show-bread take,  
' But with the patriarch he the faith could share,  
God will himself a sacrifice prepare ! '

As a ram caught the thickets wilds among,  
Forth into view an unsought offering sprung :  
A humble youth, like John the Baptist, found  
With leathern girdle, compassed round.  
He sat not where the prophets sat :—he knew  
No other learning than from Christ he drew ;  
But as the spirit quickened forth there came  
Like forked tongues the glowing words of flame.

Words that he knew not fitly found their place,  
As untaught sentences flowed forth with grace.  
Of classic learning he possessed no store,  
But preached with demonstration and in power.  
No Southern eloquence or Northern wit,  
Or studied phrase the varying sense to fit,  
Was his to offer;—what he thought and said  
Flowed unpolluted from the fountain head;  
The earthen vessel gave not of its taint,  
The artist man discolored not with paint!

Some who were sitting in the judgment high,  
Deemed the youth rash the offering to supply;  
And words of sympathy in misplaced zeal  
Offered the stranger, but this sage could feel  
That the same power at Galilee that had  
Blest barley, loaves and fishes of the lad,  
Here too a youth in duty's path had led,  
And with his meat the multitude had fed!

He knew the Master sent by whom he chose,  
Now used these servants, then directed those;  
And as all stood in their allotted place,  
They stood in Him, in his sustaining grace.  
Thus he rebuked the outward sense that thought  
The baker boy an uncalled offering brought:—  
'Grieve not my friends, nor deem the occurrence sad,  
The service rightly fell upon the lad!'

Descendants of the worthy youth who then  
Preached of glad tidings to his fellow men,  
Follow his footsteps!—wheresoe'er your post,  
Stand nobly, though encompassed by a host.  
The light that led him shall become your light  
Shining in darkness—in your weakness might:—  
Thus for the father shall the son be bound  
And Anna's still within the Temple found."

The family name of Harvey appears to be nearly extinct in Central Bucks County, but there are worthy families bearing other names connected therewith by consanguinity and affinity.

In tracing remote ancestral history there is often embarrassment arising from a confusion of dates and scarcity of positive documentary evidence, and especially have we experienced these obstructions to research in our endeavors to procure information appertaining to some of the pioneer communities, families and individuals, who were primitive settlers in sections of Bucks Co., Pa.; this apparent neglect may perhaps be attributed to various causes, among them the lack of due appreciation of the value of preserving reliable records for the benefit of posterity, which, perhaps, in many instances was not thought important, not prominently in accordance with the custom of the times, and some probably did not feel that they owed this contribution to the welfare of future generations.

The historical statement set forth in this

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chapter relating to the Brown families of Plumstead and Falls is manifestly supported by substantial evidence, but there may be a slight shade of uncertainty hovering around the implied relationship which it has been asserted existed between the two families. There is abundant evidence, traditional and circumstantial, that such relationship does exist and has long existed, that it has been extensively recognized and acted upon in intercourse between the families, and we are not aware that its authenticity has ever been questioned; nevertheless we admit a scarcity of positive documentary evidence sustaining our position, relative to affinity and consanguinity, and some of the surrounding circumstances are a little perplexing.

The ancient records of Buckingham Monthly Meeting, relating to births and deaths, do not contain the names of the minister's daughters, but there is ample evidence that one of them was named Martha.

The date of the birth of his son Moses who was born in the year 1727, perhaps after a

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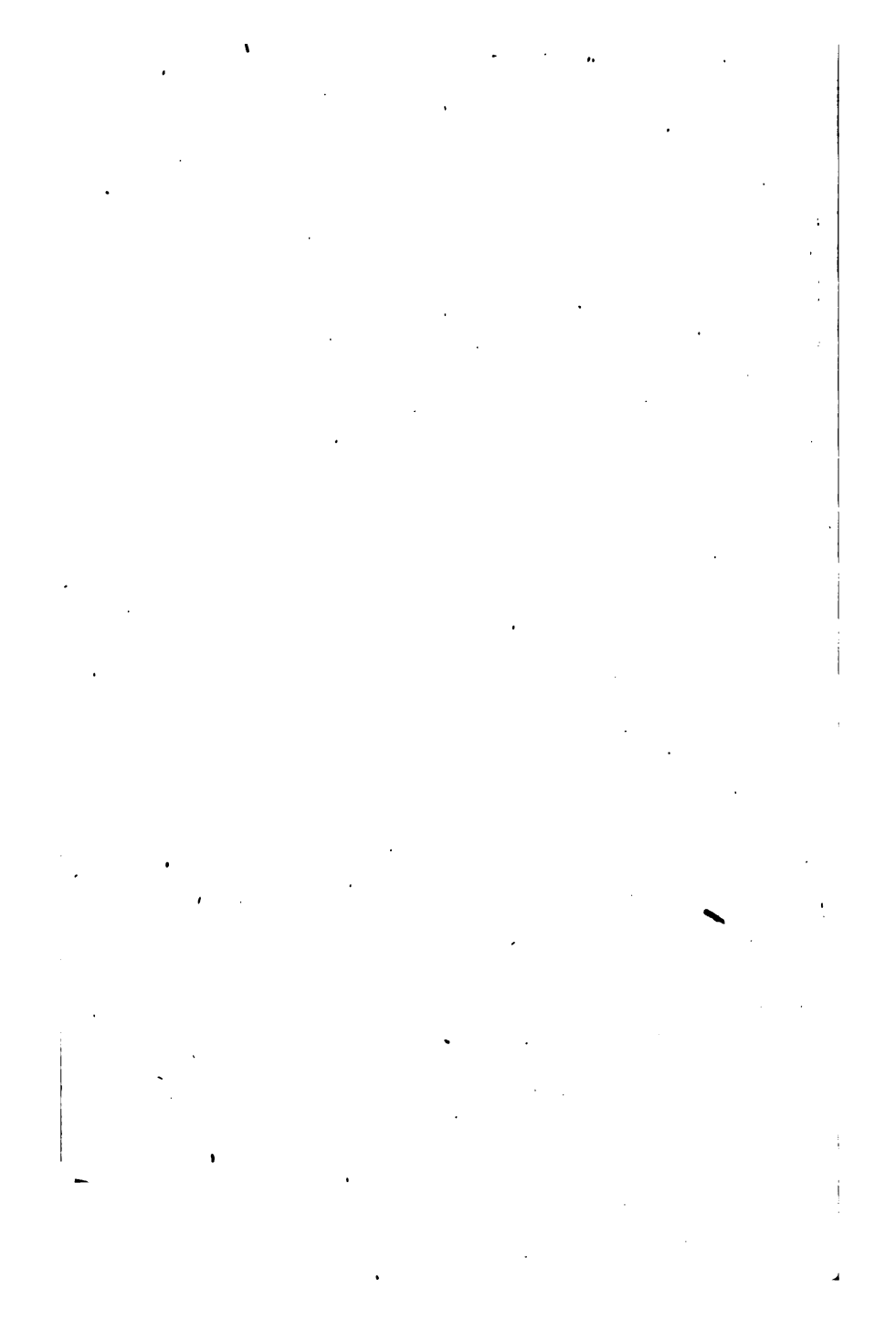
better system of remembrance had been introduced, appears upon the meeting records; and in a verbal will dictated by one of the minister's brothers, admitted to probate and recorded at Doylestown, legacies are bequeathed to Ann, Martha and Hannah, daughters of his brother Thomas.

In the body of the certificate relating to the marriage of Abraham and Martha Harvey, Martha is represented as Martha Hayworth; this somewhat embarrassing circumstance has to some extent been accounted for, by the traditional impression that she was a widow when she entered upon the marriage ceremony, and this view of the situation is apparently strengthened by the appearance of the certificate, which in witness capacity contains the signatures of a considerable number of the Plumstead family, and the signature of but one Hayworth. As far as results have been obtained by research the daughter of the minister appears to have been the only available Martha in the Plumstead family at the date of the aforesaid marriage.



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Although the evidence of affinity, consanguinity and primogenitorship is perhaps as abundant and reliable as can generally be attained in endeavoring to establish remote family history, under the circumstances we do not press the recognition of our conclusion in reference to relationship, but are disposed to leave the subject to future development, that may reflect more light upon the situation.



## CHAPTER IV.

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There has long been a tradition in the family that George Brown was a man of Title and Estate, in England; but losing the bulk of his possessions, was unwilling to occupy the position of a poor man in his native land, and, consequently, his migration to America, being at that period about forty years of age. And although we cannot, at the present time, support this position by abundance of direct, positive documentary information, there is considerable circumstantial, as well as traditional evidence, that apparently sustains this view of the premises. It has been confidently represented he was an educated man; and this position has been supported by tradition, by reliable record, by specimens of his handwriting, by his written composition, by his qualification to administer

the important local offices which were confided to his care in the early existence of the Falls Colony, and also by his qualification for usefulness in support of the public welfare; but not being a member of the religious Society of Friends, was virtually ineligible to the position of legislative representative in the early years of the Colonial Government of Pennsylvania. The family name was originally Browne; and this claim is supported by tradition, by circumstantial evidence, and by signatures in volumes belonging to some of the earlier members of the family. There is a "Coat of Arms" appertaining to the Browne family residing in the shire of which the pioneer was a former resident; and this badge of distinguishment appears to be the only one of that character, referred to in the Index relating to Coats of Arms and Genealogies, edited by R. Sims; copies of this Index are to be found in the libraries of some of the Historical Institutions of Philadelphia, and in those of other localities. There has occasionally, at some former periods, been traces

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of aristocratic propensities manifested in the bearing and habits of some of the pioneer's descendants: and it has been asserted that he, himself, when surrounded by pecuniary embarrassments, by the perplexity attending his migration to America, and by the privations and hardships incident to pioneer life, still fostered aristocratic predispositions. But if the claim to aristocracy could be proven beyond all doubt, it is not likely that the attainment would be promotive of the growth of genuine Quakerism, that it would reflect any considerable degree of additional respectability upon those interested, or be much advancement to individual interests and preferment. Manifestly there were some peculiarities surrounding the situation; these may be accounted for by the very embarrassing circumstances which encompassed the somewhat extraordinary experiences of the parties: but there are also interesting and appreciated features in the history of the English American progenitors of the family, notwithstanding the many perplexing and thwarting circum-

stances which accompanied their proceedings before they arrived at the sylvan scene upon the bank of the Delaware, where they founded the habitation, that with the surrounding broad acres they could call their own. George Brown, and Mercy who was afterwards his wife, left England under somewhat peculiar circumstances. It has been traditionally represented that George was under marriage engagement to Mercy's elder sister, but when he unfolded to her his prospect of seeking to re-establish his waning pecuniary prosperity in the wilds of America, she declined further proceedings; he plead his cause earnestly, but when it became manifest that all his importunities were unavailing, he endeavored to interest her sister in his future welfare; Mercy was not disposed to commit herself to any premature engagement, but after deliberate consideration consented to independent emigration to America. The pioneer was evidently a man of energetic composition, and does not appear to have been disheartened by the adverse cir-

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cumstances that were strewn in his pathway, the pecuniary disadvantages resulting from the wreck of earthly possessions, the curtailment of social surroundings, the partial surrender of the somewhat advanced position in life which he manifestly occupied in England; but apparently accepted the situation without repining, and with steady purpose and manly efforts, pursued the plans, which he trusted would result in the dawn of a brighter day. We are not much acquainted with the position which Mercy occupied in England, but it has been represented that she set aside her spinning wheel when commencing preparations to emigrate. In her day and generation the wheel was an important and honorable appendage to the household of a thrifty family: it occupied a somewhat corresponding position in household economy, to that of the sewing machine of the present day, and its valuable services were recognized and appreciated by prominent families in England, as well as by many honorable mothers and heads of families, who afterwards occupied noticeable positions in the

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interesting days of the early Colonial Government. George and Mercy emigrated, but after crossing the Atlantic, and arriving at the infantine settlement of New Castle, located upon the western bank of the broad Delaware, a little above its entrance into the spacious bay, and upon the verge of a vast wilderness. Mercy, also, was unfavorably impressed with the prospect of wilderness life, and manifested a very decided inclination to return to her native country, and for a season it appeared probable that the pioneer was doomed to a second disappointment in matrimonial anticipations; but after considerable delay and embarrassment, they apparently arrived at a satisfactory conclusion, and the marriage was accomplished at New Castle. After this important proceeding, they purchased a boat, shipped their goods and chattels, and slowly wended their way up the noble Delaware;—the broad and attractive water-way, the primitive forest with but little exception approaching the river's brink, the picturesque red men with their equally picturesque families, passing sedately among the



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trees, or cultivating their small patches of vegetable subsistence, or dwelling in their deer-skin tents, or shouting in the exciting chase, or floating in their light canoes upon the bosom of the waters; these scenes perhaps, occasionally varied, with wondering gaze and mute greetings passing between the mutually friendly and much interested strangers. And thus for several days together they patiently pursued their interesting and, doubtless, long remembered voyage, in view of scenes such as had long existed, primitive in their character, and natural in their appearance, the deep, dark forest unshorn by civilization, the absence of cultivated farms, the lack of commerce upon the river and its borders; with the surrounding accompaniments of animated nature, the numerous wild animals that roamed almost unmolested in the forest, the abundance of water fowl and other birds of various plumage, the multitude of specimens of the finny tribes which then inhabited the river;—and at length arrived at the locality where they established their permanent home, perhaps two years

before the Province of Pennsylvania received its name, and three before the good ship Welcome rippled the waters of the Delaware. The Indians were peaceable and friendly.

In this new settlement and new position in life, the formerly reluctant maiden, but now devoted wife, walked hand-in-hand with her appreciative husband, for the sustenance and support of their widely-extending family circle, and of this devotion some touching incidents are recorded; there they experienced early privations, there they prospered, there they accumulated large possessions, there they died influential and respected; on their fair domain they were buried amid scenes that had surrounded their pioneer lives and the childhood of their children, and that portion of the original premises which contained the primitive dwelling and the family burial-ground, is still in possession of one of the Brown family.

George and Mercy Brown were cotemporaries with Phineas and Phebe Pemberton, their lands adjoined, they were near neighbors

in early pioneer experience, and a manifestation of friendship was long cherished by descendants of the two families. Late in life, Phineas sold "Grove Place" to Willowby Warder, and purchased a large tract of land, a few miles inland, but still upon the borders of Penns Manor, and removed thither about the time of his marriage with Alice Hodgson; this new purchase was subsequently adjoined by the homestead lands of the "Fox Hunter" John Brown. At a much later period, the Pemberton farm (the name by which it has long been recognized) was occupied by the family of Anthony Morris, whose wife was the daughter of James Pemberton, and that attractive portion thereof, which contains the homestead dwelling and "Morris Graveyard," is now owned by their grandson P. Pemberton Morris. These premises were at one period occupied for educational purposes, conducted on the Felenburg system, which combines occupation and instruction in agriculture, with literary teaching.

We are not informed of the amount of

intimacy that existed between the near neighboring families of Brown and Warder, in those primitive times, but at various periods of later years there were many indications of valued friendships existing between members of the two families. A warm friendship long existed between John Warder, of Philadelphia, and John Brown, Jr., of the Falls; the families visited, their intercourse was frequent, the carriage-horses of the former were several times wintered at the stables of the latter, and at later dates the friendly feeling was still cherished by some of their children and grandchildren.

At the period that the Morris family occupied the Pemberton farm, Henry Waddell and his family occupied their attractive residence near Morrisville; his wife was Joseph Pemberton's daughter, but at the present time there does not appear to be any of the descendants of Phineas Pemberton permanently resident in Bucks County, or any relatives except of the remote consanguinity of the descendants of William Yardley and Thomas Janney, who were both uncles to Phineas Pemberton.

There are now but few bearing the family name in the original locality or in the surrounding community, who are descendants of Samuel Brown the son of the pioneer settlers, but a trace of the blood still flows in the veins of many worthy families bearing other names, and the name itself exists considerably in more distant localities.

It now appears that further development reveals the probability that Mercy, the daughter of the primitive settlers George and Mercy Brown, became a member of the religious Society of Friends. She married John Satcher, Jr., who was a member of a prominent family of Friends of that early period; their daughter Mary Satcher, married John Knowles; their granddaughter Mercy Knowles, married Joseph Taylor; their great-granddaughter Mary Taylor, married Cyrus Cadwallader; their great-great-granddaughter Letitia Cadwallader, married John B. Balderston.

The maiden name of Joseph Taylor's mother was Letitia Kirkbride; she was a daughter of Mahlon Kirkbride, whose wife was sister

to the John Satcher who married Mercy Brown.

The venerable Jonathan Kirkbride was an approved minister. Our friend Edward Sharpless is a descendant of Joshua and Mercy Baldwin.

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#### RECAPITULATION.

George and Mercy Brown, the English American progenitors of the family, were married in the year 1679, and were the parents of fourteen children, ten sons and four daughters. The sons were "John, Samuel, Joseph, Thomas, Edward, George, David, John, Samuel, Samuel." The daughters married "Titus, Stackhouse, Slack, Satcher." Of the three Samuels two probably died in boyhood, and the third became a member of the Society of Friends; he has been represented as prominent in the Society, and in the Colonial Government. In the year 1717, he married Ann Clarke, who appears to have been a woman of considerable prominence, and is favorably noticed by the historian of Bucks County. Their children:—

GEORGE married ELIZABETH FIELD.

JOHN " ANN FIELD.

MERCY " JOSHUA BALDWIN.

ANN " SAMUEL LOVETT.

John, the son of Samuel and Ann Brown, was a member of the Society of Friends, but was a prominent statesman of aristocratic tendency, and an appreciator of English habits and customs. In the year 1750, he married Ann the daughter of Benjamin Field. Their children:—

SAMUEL married ABI WHITE.

SARAH " SAMUEL ALLEN.

JOHN " MARTHA HARVEY.

BENJAMIN " JANE WRIGHT.

CHARLES " CHARLOTTE PALMER.

JOSEPH " MARY BUTCHER.

ELIZABETH " MAHLON YARDLEY.

DAVID

was a young man of interesting character, was warmly appreciated by members of the family, and his memory long lived in

their affectionate remembrance; but he died in early manhood, his name was several times reproduced in the posterity of members of the family.

John, the son of John and Ann Brown, married Martha, the daughter of Abraham and Martha Harvey, 11th month 13th, 1777. They were both valuable Elders in the Society of Friends. Their children:—

ANN married MARK BALDERSTON.

DAVID “ SARAH WILLIAMS.

ABRAHAM “ ANNE BYE.

MOSES “ ANN HARVEY.

David, the son of John and Martha Brown, married Sarah, the daughter of George and Abigail Williams, 11th month 13th, 1806. Their children:—

JOHN married MARY B. EASTBURN.

ABIGAIL W. “ HENRY LIPPINCOTT.

GEORGE W. “ ANN ELIZA PITFIELD.

MARTHA “ MAHLON L. LOVETT.

ANN “ WILLIAM F. PITFIELD.

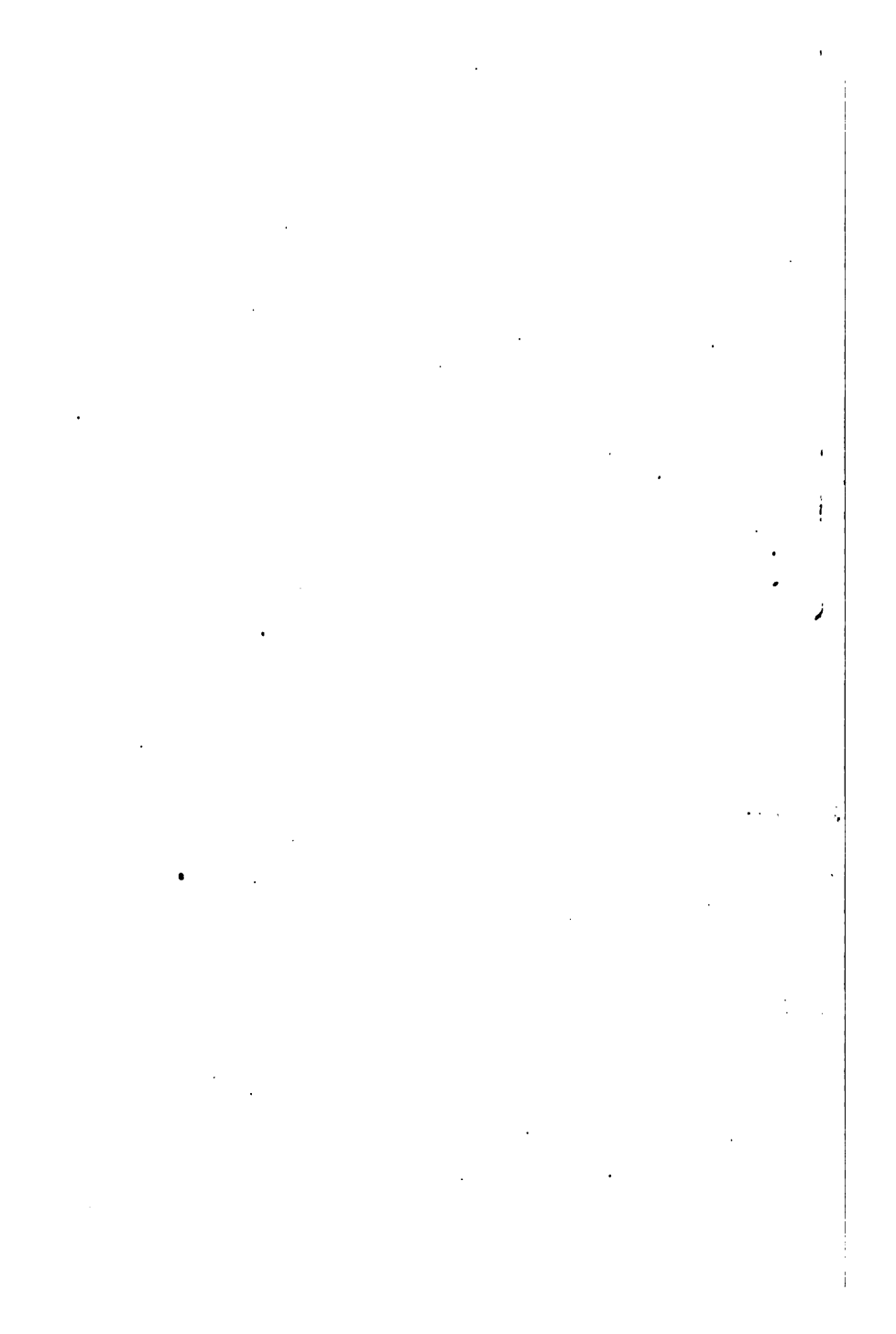
HANNAH W. “ CHARLES M. COOPER.



George W., the son of David and Sarah Brown, married Ann Eliza, the daughter of Robert L. and Elizabeth Pitfield, 5th month 10th, 1836. Their children :—

ELIZABETH P. married EDWARD BALDERSTON.

SARAH W.	"	WILLIAM BALDERSTON.
DAVID J.	"	ANNA MARIA HEADLY.
"	"	ANNE EMLIN BANGS.
REBECCA F.	"	JOHN K. HULME.
ROBERT P.	"	MARY R. TATNALL.
ANNA		
WILLIAM H.	"	ELIZABETH K. HULME.



## SECOND DIVISION.

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JOHN WILLIAMS left his fatherland, with its ancestral endearments and with its persecuting spirit—encountered a lengthy voyage to America with its attendant anxieties and its perils—seeking a more congenial home and country where civil and religious liberty were respected—approached the land of promise, the infant Government of Pennsylvania, and laid the foundations of his dwelling in Merion Township then Philadelphia County. He was of that large Welsh immigration that was chiefly instrumental in settling townships bearing Welsh names, in what is now Montgomery County. This emigration from Wales, encouraged and fostered by William Penn, embraced many substantial Friends in its compass, among them eminent ministers of the Gospel and prominent supporters of the

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colonial government. Their descendants have been and are yet represented in Philadelphia Yearly Meeting by many worthy members.

John Williams married Ellen Klincken, of Germantown. The quaint antiquated certificate appertaining to the marriage proceeding, discloses some of the peculiarities of those primitive times; it sets forth that the marriage was accomplished on the 3d day of the 4th month vulgarly called June, in the year, according to the English account, one thousand six hundred and ninety-six, in a solemn assembly of the people of God met together at their public meeting place at Germantown; and in a solemn manner, according to the example of the holy men of God recorded in the Scriptures of truth; Ellen promising with God's assistance to be his true, faithful, loving and obedient wife. Among the signatures appended to the document in witness capacity, are those of Francis Daniel Pastorius, Anthony Klincken and Catharine Williams. From the position of the signature of Anthony Klincken upon the marriage certificate, it appears mani-

fest that he was the father of Ellen, and was probably one of the primitive settlers at Germantown from the German fatherland. The name of Klincken has probably become extinct, as it does not appear in the Philadelphia Directory.

George Shoemaker was resident at Kresheim, in Germany, and it is said was convinced of Friend's principles by the preaching of William Penn, in his extraordinary religious visit to the continent prior to his first embarkation for America. Several of the converts of that German locality, among them Francis Daniel Pastorius, subsequently removed to Pennsylvania, and were instrumental in founding Germantown. George Shoemaker and family removed first to England, and after a short residence there, sailed for America; but on the voyage he was stricken with small pox, and died at sea, leaving a widow and several children. After this afflict-  
ing bereavement, his son George assuming the superintendence and care of the survivors, the sorrowing company moved onward, and arriv-

ing in Pennsylvania, approached the neighborhood of Philadelphia, and in what is now Cheltenham Township, Montgomery County, established their habitation. The head of the tribe, the worthy George, who originated and organized this exodus from Germany, but in the dispensation of Providence failed to accomplish his ultimate purpose, and like Moses of old, was not permitted to enter the promised land, was, nevertheless, the primogenitor of a very extensive posterity: many of the worthy scions thereof are now distributed over large portions of our favored land, in various and wide-spread localities. Our friend Philip Price, one of the former efficient superintendents of Westtown Boarding School, was one of his much respected descendants.

Anthony, the son of John and Ellen Williams, married Sarah, the daughter of George and Catharine Shoemaker, 1st month 17th, 1736-7. George was the son of George who died at sea. Catharine was a native of Germany, and it is said bravely pressed through embarrassments in effecting her migration to

this country; she, of course, was a member of the religious Society of Friends when she married George Shoemaker in Friend's Meeting; and family tradition represents that she occupied her spheres of usefulness with unobtrusive goodness and substantial results. The widow of the George Shoemaker who died at sea, survived her husband for a considerable number of years. She appears to have been a woman of rather unusual attractions and worthiness, commanding the genuine esteem of her friends, and of an appreciative surrounding public. From amongst the German converts were obtained some of the lights that early adorned the goodly heritage of our religious profession.

Anthony and Sarah Williams settled upon the family domain near Germantown, and he having survived his worthy wife, was still resident at the family homestead during the period of the Revolutionary War, and partook abundantly of the many annoyances appertaining to the surrounding political situation; the seizing and sacrifice of property, the ob-

structions to diligence in business, the thwartings in performance of religious duties, the perils to liberty, and even to life; yet, notwithstanding the gravity of the situation, and the discouraging aspect of those troublous times, he himself, and those kindred in spirit, who walked in religious fellowship with him, could number their blessings, and humbly acknowledge the manifest extension of providential protection and favor.

Within the agitated period aforesaid, Anthony Williams' team of three horses was upon the road several miles distant from home, returning thitherward with the unladen wagon, when one in authority sprang therein, and informed the driver that the property was confiscated, and ordered him to proceed to a certain point, and there yield possession. But the horses being somewhat spirited, and perhaps a little disguised stimulation being administered by the driver, the team commenced running away, and the intruder realizing the peril of his situation, and becoming alarmed, at a favorable opportunity



succeeded in escaping from the wagon without serious injury; the horses were afterward quieted, and the chattels were saved. A short time previous to the battle of Germantown, British depredation deprived Anthony Williams of a favorite horse; the animal was sometimes heard from, and it was ascertained that it was appropriated by a British officer as saddle-horse and charger, and doubtless was ridden by him in the coming conflict. A short time after the battle, in the night season verging upon the dawn of the morning, the horse approached the lodging-room windows of Anthony Williams and whinnied. The good man immediately recognized the greeting, arose at the call of his welcome visitor, and restored the faithful animal to re-established possession and added favor. After the commotion at Germantown, several of the stricken soldiers straggled to the premises of Anthony Williams, and one of them died near his dwelling.

Several of Anthony Williams' children died young, but some lived to advanced age. His

three married sons, and the seven married sons of the three brothers, were all engaged in agricultural pursuits; all owned and occupied large and valuable farms, with ample dwellings and attractive surroundings, and all left posterity. Two of his daughters married; the daughter of one was the wife of our valued minister William Bailey, and mother of our venerable friend Joseph Bailey, late of Exeter. Among the descendants of the other was Benjamin Hallowell, of Alexandria, and his sister Mary Lippincott, of Moorestown, and also William Hallowell, of Philadelphia, and his son William, who was a member of the Pennsylvania Legislature.

The following is a copy of a Memorial, issued by Abington Monthly Meeting, endorsed by Abington Quarterly Meeting, and approved by Philadelphia Yearly Meeting:

“A Testimony of Abington Monthly Meeting concerning our ancient and much esteemed Friend Anthony Williams, deceased, dated the 27th day of the seventh month, 1795.

“He was born in Merion, and removed with

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his parents when young, and settled within the verge of this Meeting, where he resided the remainder of his life.

“He was religiously inclined from his youth, and, after marrying, was industriously engaged in providing for the support of his family, yet not to the neglect of his religious duties; but meeting about the meridian of life with a close trial in the loss of his beloved wife, and being surrounded by a numerous family of children, for whose welfare he was anxiously solicitous, he through the extendings and communications of Divine favor, was drawn to a more close engagement and dedication of heart to the service of truth, and a continued care to example well in the timely attendance of our religious meetings, on other days as well as on first days of the week; wherein his deportment was grave, solid and reverent, often manifesting by the tenderness of his spirit, the evident descendings of heavenly regard, whereby some of us have been comforted and instructed.

“He was an example of moderation in his family, and deeply exercised in the loss of

many of his children in a short space of time, whose plainness and example gave proofs of his religious care for their education, accompanied with the Divine blessing.

“In his conversation he was cheerful, attended with a peculiar sweetness of disposition, which rendered his company both agreeable and instructive.

“A religious concern clothed his mind for the well ordering of the discipline of the Church in its various branches, and in promoting peace, harmony, and love amongst his friends and neighbors.

“Being of a hospitable disposition, his house was open to the entertainment of his friends and others, and his benevolence manifested in his attention and contributions to the poor.

“He was appointed an elder in 1761, which station he filled to the time of his decease with a good degree of faithfulness.

“His illness continued about three weeks, during which he underwent much bodily pain, and departed this life on the 11th of eighth month, 1793, and was buried on the 14th of

the same in Friend's burying-ground in Abington aforesaid, aged upwards of eighty-two years."

George, the son of Anthony and Sarah Williams, married Abigail, the daughter of John and Elizabeth Lancaster. Thomas Lancaster, the minister, was her grandfather; Phebe Wardell Lancaster was her grandmother; Israel Lancaster was her brother; her sister Anne married David Stokes, of New Jersey, and was the mother of Israel Stokes, and of Charles Stokes, a New Jersey legislator.

Thomas Lancaster, the minister, was a native of England, emigrated from thence, and in the latter part of his life resided in Richland, Bucks County, Pa. His children were eleven in number, his descendants numerous and widely distributed: several occupied prominent positions in religious society; some accepted Judgeships, some were prominent in professional pursuits, and several were state legislators. His son Thomas settled in Penn's Manor, and owned and occupied the attractive farm now belonging to the Estate of Edward

Balderston. The son Thomas of the third generation, married a member of the Knowls family; his half sister Jane Lancaster became the wife of Stephen Woolston, and was the mother of Thomas L. Woolston who married Tacy F. Williams; Jane's mother (being a widow) married John Justice, a minister of Falls Meeting. Joel McCarty, a grandson of Thomas Lancaster, the minister, was the husband of Ellen McCarty, who was long a beloved minister of the Elklands branch of Muncy Monthly Meeting; their family circle was large; several of their children as they became qualified were appointed to the station of elders, and one is an approved minister. The late Dr. Thomas L. Allen, of Langhorne, and the late Stokes L. Roberts, of Doylestown, attorney, legislator and judge, were of the Lancaster family.

The following testimony was approved by Philadelphia Yearly Meeting, and printed in the old Book of Memorials:

"A Testimony from Richland Monthly Meeting concerning Thomas Lancaster:

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“About ten years of the latter part of his time he was a member of this Meeting; he was sound in the ministry, and exercised his gift therein with great fervency and zeal, his life and conversation corresponding therewith. In the second month, 1750, he laid before our meeting his concern to visit friends on the Islands of Barbadoes and Tortola, which the meeting approved of, and gave him a certificate in order thereto. Toward the latter part of the same year he performed said visit, and had good service there, as appears by certificates of Friends on each of the said Islands. On his return homeward, it pleased Divine Providence to visit him with sickness, of which he died at sea—his removal being deeply felt and lamented by his family and friends at home.”

George Williams succeeded his father in the ownership and occupancy of the homestead estate near Germantown, and some of his children were born there; but the location being four miles distant from Abington Meeting, and he being desirous of placing himself more in the way of his friends, secured a more

congenial location by purchasing a valuable farm adjoining the boundary of Abington Meeting grounds, and having ample buildings erected thereon in convenient proximity to the Meeting-house retaining the homestead near Germantown, but removing with his family to the new accommodations near the central locality where the members of the various branches of the large Quarterly and Monthly Meetings of Abington did so often congregate; and his dwelling place became an attractive resort for the occasional entertainment of many members of those meetings, and of frequent visitors from Philadelphia and more remote points.

The Monthly Meeting at that period included within its limits the members of several branch meetings, and also several prominent ministers. John Shoemaker, who performed a religious visit in several of the Southern states, accompanied by his friend John Brown, as travelling companion, was a beloved minister of Abington Meeting.

George Williams was one of the committee



having the care of the preliminary measures leading to the establishment of Westtown Boarding School. He felt a deep interest in the proceeding, and in the attainment of the important objects in view: several of his children were amongst the early pupils of that Institution.

George Williams, and Abigail, his wife, were both worthy elders, religiously concerned for the best welfare of their children, and for the prosperity of the Christian Church, walking worthy of their vocation, and occupying a sphere of much usefulness in their surroundings. Their house and hearts were open for the entertainment of their numerous friends, and in this convenient locality and appreciated element, large numbers of guests occasionally surrounded their table. The social intercourse abounding in these spontaneous gatherings, the manifestations of cordial Christian friendship, the frequent occurrence of interesting incident, and the instructive conversations of many valuable friends were long remembered and cherished by some who had participated.

Their daughter Sarah accompanied the family to the new home when about six years of age, and continued an inmate there until she matured into womanhood and married in 1806. She retained vivid recollections of many of the valued friends who frequented her father's dwelling, prized the social intercourse which often prominently and instructively appeared in those gatherings, and was gratified with the cordial satisfaction which her parents appeared to feel when extending their liberal hospitalities and kindly feelings to appreciative guests. She was much impressed with the powerful ministry and instructive company of Thomas Scattergood; the peculiarities and originalities of Nicholas Waln and James Simpson arrested her scrutinizing attention, but she bore unwavering testimony to the excellency of their ministerial gifts. John Simpson was represented as a Friend whose grave countenance was seldom visited with even the ripple of a smile. The social and religious intercourse existing between her parents and John and Jane Shoemaker, were peculiarly pleasant and

gratifying, and to her imagination beautiful; they were relatives and much in each other's company, and apparently bound together by the strongest ties of Christian fellowship. She was present at the last interview of her father with his aged friend Ezra Comfort, (a minister, and father of the late Ezra of Plymouth,) and described it as a baptizing and memorable season; both were approaching the borders of the grave, and both appeared to be sensible that their intercourse upon earth would cease with this interview; they kissed each other affectionately at parting, bid each other a loving farewell, and never met again in mutability. She long cherished these and kindred recollections of her early years, and imparted them to her children evidently with a view to their instruction as well as entertainment.

George Williams, born tenth month 16th, 1751, died ninth month 15th, 1819. Abigail Lancaster Williams, born eighth month 27th, 1754, died sixth month 9th, 1811. In reference to their children, John L. Williams married Jane Fletcher, and succeeded his father

in possessing the old homestead tract of two hundred acres, near Germantown, which he subsequently divided into two parts; that which contained the family residence he bequeathed to his daughter, and the other with its attractive improvements he bequeathed to his son. Elizabeth Williams married Nathan Harper, of Frankford; their son Nathan is Ex-Mayor of Plainfield, New Jersey, and a Judge of the Court in that locality. Sarah Williams married David Brown, and removed to Penn's Manor, Bucks County, Pa. George Williams, Jr., occupied the family homestead at Abington, bequeathed to him by his father; his wife was the daughter of our friend Samuel Wills, of New Jersey; their son Samuel is an elder of Burlington Monthly Meeting. Thomas Williams was a young man of much promise, possessing a strong and cultivated intellect; he married Harriet Lancaster, and owned and occupied a valuable farm with its ample residence and attractive surroundings, now adjoining the grounds of Ogontz, which are said to have been a part of the original premises;

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he died when about twenty-eight years of age. His widow married William Foulke, and he and her two brothers William and Morris, all became members of the Legislature of the State of Indiana.

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#### APPENDAGE TO SECOND DIVISION.

George Shoemaker became an early resident of the Pennsylvania Colony. His first wife was Sarah Waln, sister to the ancestor of the minister, Nicholas Waln; their son Isaac married a daughter of Isaac Norris. Of Isaac Shoemaker's two sons, John married Elizabeth Livzey, and of their children, Charles married Elizabeth Paul, John married Jane Ashbridge, Elizabeth married Peter Robinson; after the decease of his first wife, Charles Shoemaker married Margaret Wood, and of their children, Elizabeth R. married Abraham Taylor; Anna S.

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married Samuel Ritchie, removed to the west, came forth in the ministry, and died there. Joseph, Isaac Shoemaker's other son, married ——— Jones, of Plymouth; their daughter Nancy married John Janney, of Virginia; their daughter Rebecca married Jasper Cope. One of the daughters of Jasper and Rebecca Cope, married Charles Yarnall, another married George Randolph. Robert and Benjamin Shoemaker were the descendants of Abraham, the son of George and Sarah Waln Shoemaker. Dr. Shoemaker was of another branch of the family, and Thomas Shoemaker probably of another. Alice Shoemaker who married Ezra Comfort, the senior of the two ministers bearing that name, and her sister Martha who married James Simpson, were also members of the family; James manifested his estimation of humility when he uttered the precept: "Friends keep as little as the snow-birds, and then Satan can't hit you."

In the old record of the minutes of Germantown Preparative Meeting, the name of Klinken Johnson appears, indicating marriage

between members of the two families. Sarah was the name of the wife of the George Shoemaker who died at sea,—the names of George and Sarah have been several times reproduced in the Williams and the Brown families. The name of Shoemaker was formerly Schumacker. George Williams and those of his family long supplied Abington Quarterly and Monthly Meetings with clerks. The venerable Isaac Williams, son of Anthony and Sarah Williams, established his home in Whitemarsh Township, where he attained possession of valuable properties and accumulated large estate; he was a man of much energy and respectability, and lived to be about eighty-five years of age; the three sons of his brother Anthony,—Joseph, Anthony, and John J.,—were all noticeable for fine farms, careful management, and skilful husbandry.

The following letter dated 20th of 1st month, 1801, was addressed by George Williams to his daughters, Sarah and Hannah, who were then at Westtown Boarding School: "Dear

children, we received Hannah's letter, dated 26th of last month (with request for an answer) which was very acceptable; we were glad to hear of your enjoying a good state of health, which is a great blessing; I may inform you that we enjoy the same favors. I have been informed that the scholars are to continue at the school for one whole year before they return home, which I make no doubt will be a very great trial to many of them; but I hope, dear children, you will endeavor to put on so much fortitude as to bear it with patience without murmuring. Six months are now past and six more will soon elapse, so that I would not have you think the time long. We hear a good account of you since you have been at Westtown, which is comfortable news to us. I hope you will continue so to conduct during your stay there, as to give no occasion for a different report, which will be a credit to you, and to the school, and will, no doubt, be a great satisfaction to you after leaving there. Mother sends her love to you in which your affectionate father joins." The following is



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from an old newspaper clipping: "Cheltenham, December 7th, 1825.—We are sorry to say that one of our most respected families in this neighborhood, has been sorely distressed by the loss of a worthy husband and father; and the community, by the loss of a learned citizen that bid fair to be useful in society. Thomas Williams paid the last debt of nature on Monday evening last, and died expressing a hope that there was a place of rest prepared for him in, another world." Hannah, the daughter of George and Abigail Williams, was unmarried, and deceased about the meridian of life. Among the frequent visitors at Abington Meetings, and the abode of George and Abigail Williams, were four valuable ministers resident in Byberry—James Thornton, Peter Yarnall, and John and Mary Witchell; of these Sarah Williams Brown retained interesting recollections, and also of several families of valuable friends at Abington, some of them citizens, but spending summer months in the attractive locality; with the daughters of some of these, she had formed intimacies which

continued through life, not in much social intercourse and frequent visiting, but in appreciative observations and kind messages.

In a recent visit to the Abington Meeting grounds, and the old homestead of George and Abigail Williams, there was much of an interesting character, both from attractiveness of the surroundings and in associations extending back to remote periods. The Meeting House is somewhat antiquated in appearance, but large and substantially built, and pleasantly located in a grove of fine oaks and other attractive shade trees extending over ample grounds. A building of ancient appearance erected for the accommodation of saddle-horses, is still standing among the modern conveniences; it was utilized in the earlier days of the meeting's history when in primitive simplicity, both men and women approached their place of worship on horseback; a stone horse-block (which is well remembered, but is now removed) together with the unused stabling, are indications of great innovations upon the customs of primitive times. More

than two centuries have elapsed since upon these premises or vicinity, then upon the borders of a wilderness land, the worthies of Abington established their first religious meetings upon the continent of America; and walking worthy of their vocations, were not only blest in basket and in store, but their little section of the Christian Church prospered, and they and their successors were, at periods, much favored with the outpourings of the spirit, and especially were such favors manifested in the latter part of the last and early part of the present century. The graveyard is kept in good order, and it is probable that the early members of the Shoemaker and Williams' families were buried there; upon the modern headstones are many familiar names.

The old family homestead was also visited; the dwelling and surroundings are kept in good condition, and the locality is of much attractiveness; the Tannery which was located upon the premises previous to the date of purchase, and was conducted in early manhood by

our valued minister Samuel Rhodes, has long since disappeared, except the two-story stone building erected over a fine spring of water which gushes from its hidden recesses at the base of the elevation upon which the homestead dwelling is located, and its waters meandering a short distance, enter the stream that traverses the near and attractive vale, a considerable amount of which was of the original possession. The spring was formerly utilized in connection with tanning purposes, but the occupation being abandoned, the accommodations were remodelled, and the benefits thereof transferred to the use of the family.

The historic spot which tradition represents as the site of the ancient abode of the somewhat eccentric Benjamin Lay, in which a considerable interest appears to be manifested in the neighborhood, and where it is extensively recognized as "Lay's Cave," and of historical interest, was also visited; it is located upon the homestead farm about a quarter of a mile from the homestead dwelling, in the midst of a tract of several acres of woodland,

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and considerably up the side of a hill which rises from the aforesaid vale; the space within the boundaries of the supposed cave, in which it has been represented the occupant lived a hermit life, is now uncovered, somewhat depressed below the surface of the ground, of square design, and the back part of rocky formation. If this secluded spot is the identical place where the hermit founded his solitary dwelling in the early days of the history of the colony, the indications are that the place of his abode contained but one room, and that of moderate dimensions; of the covering thereof, we have no information, but a number of the early settlers lived in caves founded in hill-sides and covered with sods, or other simple material; upon a farm in Penns Manor, one of the enclosures was familiarly known as the "Cave-town field;" it revealed several slight depressions in its surface which had formerly been occupied by the lowly dwellings of some of the pioneer settlers. If the humble habitation of Lay was erected upon the spot represented, although there was running water and

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several springs in the vicinity, there was none in close proximity to his hermitage.

Tradition represents that it was in this locality that Benjamin Lay essayed to fast for the term of forty days; he did abstain from food for more than three weeks, but his mind becoming weakened from long abstinence, and some of his friends becoming apprized of his situation, successfully prevailed in their efforts to induce him to abandon his singular and perhaps doubtful proceeding. He was small in stature, his garments rigidly plain, his general appearance not unpleasant but peculiar; he was a zealous advocate for the abandonment of slavery, and illustrated some of his sentiments by singular demonstrations; nevertheless, he was a friend possessing valuable traits of character, and was held in considerable esteem by his cotemporaries. One day he was overtaken upon the road by some young men on horseback, who, perhaps, being attracted by the novelty of his appearance, manifested a disposition to sport at his expense, and one of them addressed him with

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"Sir, your humble servant." Lay replied, "If thou art my humble servant, clean my shoes;" he was then asked which was the nearest road to heaven? Lay answered, "Do justly, love mercy, and walk humbly with your God." The men apologized for their rudeness and rode away, perhaps enlightened and instructed.

Among the descendants of Thomas and Phebe Lancaster, there appears to have been a rather unusual proportion of their numbers who have occupied prominent positions: some in the family connection were ministers of the Gospel, a considerable number were Elders, a considerable number were State Representatives, some occupied Judgeships, some were prominent in professional pursuits, and some in literature, one was a State Senator, one a member of the House of Assembly and of the Legislative Council of New Jersey, and one the Mayor of a city. For a considerable number of years previous to the removal of the family to Richland, Thomas Lancaster and wife were

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members of Wrightstown Monthly Meeting, and upon its early records the dates of the births of their thirteen children, two of whom died in childhood, are entered; of their two daughters, Phebe married David Roberts, Elizabeth married Thomas McCarty. Lydia Woolston, a beloved minister of Falls Meeting, was the widow of Joshua Woolston, the father-in-law of Jane Lancaster Woolston. John, Thomas, and Moses Lancaster, all of Philadelphia, were grandsons of the minister, Thomas Lancaster.

We are not much acquainted with the English history of the Lancaster family, but there are coats of arms appertaining to several branches thereof, some extending in their history to the destructive contests waged between the adherents of the house of York, and those of the house of Lancaster; the long contest being eventually settled by the marriage of Elizabeth, of the house of York, with Henry the seventh, who was of the house of Lancaster. Lancaster blood in an amalgamated form still flows in the veins of the royal family.



How far Thomas Lancaster may have been remotely connected by consanguinity with any of the distinguished branches of the Lancaster family is apparently an unsolved question, but even if solved in discoveries favorable to ambitious aspirations, it is not likely that the attainments would confer substantial utility upon members of the religious Society of Friends, or upon citizens of a Republican Government, in both of which merit is the acknowledged badge of respectability.

Judging from a comparison of dates, it is not improbable that Thomas Lancaster was the son of Lydia Lancaster, an eminent English minister whose maiden name was Rawlinson; her home was in Lancashire, a locality where it is most likely many of the family name have resided; she was an intimate and sympathizing friend of Samuel Fothergill, and corresponded with his wife at the period of his absence from England, in religious service upon the American continent, her ministry has been represented by him as "living, deep and powerful;" but we are not in pos-

session of records, proving or disproving the parentage.

Our friend Joseph Lancaster from England, about half a century since, attended Falls Meeting, and preached at considerable length; he was the originator of the Lancastrian system of education, and was patronized by many of the statesmen of England who were interested in the education of the masses; according to his theory and practice, a very few teachers were sufficient to educate large numbers of pupils: whether the system is still in successful operation, or has been abandoned we are not informed. He was cordial with his supposed relatives.

There have been some efforts put forth of later time by descendants of Thomas Lancaster, in view of ascertaining genealogy of the family, for the purpose of establishing claims upon a Lancaster Estate of several millions in England, heirs to which have been advertised for in America, but how successful these investigations of family history have proved, we are not informed; there are, however,

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interesting circumstantial evidences and much reasonable supposition of favorable tendency relating to the character and extent of the foreign genealogy, but at the present time we are not in possession of much direct positive testimony relating to the history of the family in England; of course there are many there who are remote relatives of the members of the American branch.



### THIRD DIVISION.

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BENJAMIN PITFIELD emigrated from England, and arriving in America, his residence became established with an uncle who was in possession of a tract of land lying upon Timber Creek, in the State of New Jersey. There is a tradition that the uncle had sent a kindly message to the nephew, inviting him to partake of the hospitalities of his American home, and with the invitation, gave assurance that the nephew should be treated as his own son, both in companionship and inheritance. As far as appears, there has been but scanty information gathered and transmitted to posterity appertaining to the more remote history of the family. There has, however, been a few scraps of intelligence obtained from records relating to relics and historical reminiscences which may be found in the collections pre-

served in the Mercantile Library of Philadelphia; in those of the Historical Society of Pennsylvania; and in the British Museum. The appended copies of two of those references are from the Mercantile Library collection: "Index to Pedigrees and Arms," by Sims, Middlesex. "Pitfield of Hoxton, from Co. of Dorset," and "Pitfield of Hoxton, visit, of Middlesex 1663, fo. 40." The following is from an "Index to the Pedigrees and Arms" contained in the Herald's visitations, and other genealogical manuscripts in the British Museum, by R. Sims: "Pitfield of Hoxton, from Co. of Dorset, 1468, fo. 119." "Pitfield 1096, fo. 5. b." There is also a description of the Coat of Arms appertaining to the Pitfield family, both among the records at the Mercantile Library, and among those of the Historical Society; and from these delineations, which are in similar language, the succeeding summary has been collected: "Pitfield of Hoxton, Coat of Arms, a band engrailed between two Swans—royal, argent, with strings reflected over their backs, and gorged, or hung

around the neck with open ducal crowns." There was manifestly in possession of Robert L. Pitfield, a die, which has now disappeared, corresponding with the aforesaid description, when he addressed to one of his children a letter bearing date 2d Month 27th, 1854, in which he gratefully acknowledged the very affectionate attention of his family through a long indisposition, and esteemed it a mercy and favor from his Heavenly Father, that he had been blessed with a beloved wife and dear children to soothe his declining days. The folds of the aforesaid letter were secured with sealing-wax, bearing upon its surface the impression of the die. From the evidences appearing upon the records of the aforesaid institutions, there are satisfactory indications that the Pitfields of Dorset and of Middlesex, were of identical ancestral origin; the Coat of Arms retained by each section of the family are of the same design, the swans engraven thereon, among other symbols, representing prominence in literature. The record also indicates that aristocratic title appertained to

the Pitfield family, Sir Charles Pitfield being represented in connection with the situation. There is a letter in existence dated Bridgesport, Dorsetshire, October 6th, 1789, addressed by John Pitfield, to his uncle, Benjamin Pitfield, near Philadelphia, North America. In a subsequent letter, bearing date October 4th, 1790, the same writer informs that he had been living for several months in London, was then with a relative, but would return to London. These reminiscences are indications of the friendly intercourse apparently existing between members of different branches of the family, at not very remote periods; but in more recent times, the English and American cousins do not appear to have maintained much communication with each other. There were, however, about the middle of the present century, visits performed by Oliver Pitfield, perhaps of English parentage, but resident in Canada, to the home and family of Robert L. Pitfield of Philadelphia. The intercourse between the acknowledged relatives was pleasant and acceptable. From



present appearances, those bearing the name of Pitfield are not now numerous in England or America.

On the 2d day of the Second Month, 1770, Benjamin Pitfield married Grace, the daughter of Robert Lucas, of Bucks Co., Pa., after an opposed and somewhat romantic courtship, he being an Englishman of aristocratic bearing and habits, and she a carefully trained Quaker maiden, who had been affectionately sheltered under the protection of the paternal roof by the guardianship of worthy parents; but, notwithstanding this disparity of training and position, their married life appears to have been harmonious and cordial, at least so far as related to domestic duties and other temporal concerns appertaining to family felicity. Benjamin never became a member of the Society of Friends, and of course the marriage was accomplished contrary to Friends' order and discipline: for a time the father of Grace appeared to be much exercised in conflict of mind, in relation to the agitation that had overtaken his family, and manifested

a somewhat unforgiving spirit, under the painful consideration that his precious daughter had not only been taken away from him without his consent, by a man at variance with her in religious profession, and apparently unsuitable in companionship, but that the precepts of his Church government had also been set at naught, and the results of his careful training relating to his daughter's budding womanhood, had been disappointing; but at length, the good man accepted the situation, and became reconciled to the gifted and polite transgressor and his youthful bride. As the intelligent conversation, the forbearing disposition, and other attractive traits of character manifested in the bearing of his accomplished son-in-law, more and more dawned upon the perception of the eventually reconciled father, the restored tranquility of the families was more and more appreciated, and social intercourse between the parties continued cordial throughout the remainder of their lives, and as further evidence of reconciliation and appreciation, the father-in-law, in his last will and testament,

authorized the son-in-law to act in the capacity of an executor to his estate. The grand-parents of the mother of Grace Pitfield, Ezra and Ann Crosedale, were among the earliest settlers of Middletown township, Bucks County; her father, William Crosedale, married Grace Harding, and they were the parents of Sarah Crosedale, who married Robert Lucas. The wife of Ezra's son, Jeremiah, was Grace Crosedale, the minister, of whom an interesting account is printed in the old Book of Memorials. She visited several of the provinces, and was frequently engaged in the weighty service of visiting families.

Robert and Elizabeth Lucas, the first generation of the Lucas family in America, were of English nativity, and settled upon a tract of land at Falls, bordering on the Delaware River; they were members of the Society of Friends; the former died in 1687, the latter in 1697. Their son Edward who was born in 1669, and died in 1740, married Bridget, the daughter of Benjamin and Mary Scott, of Chesterfield, N. J., in the year 1700; and

about the same time, purchased a tract of 244 acres of land of the agents of William Penn, and settling thereon, founded the substantial homestead, located on the Newtown Road, about a mile from Fallsington, which with most of the acres has remained in possession of descendants to the present time; Edward was an elder of Falls Meeting. Robert, the son of Edward and Bridget Lucas, was born in 1719, and married Sarah Crosedale in 1740, and died in 1784; they were successors in possession of the homestead property, and the parents of Grace, who married Benjamin Pitfield.

Robert L. Pitfield, the son of Benjamin and Grace, was born 11th Month 19th, 1776, at the family dwelling, located on the Timber Creek tract aforesaid. His amiable and beloved sister, Ann Eliza Pitfield, was also born upon the the same premises, and after the attainment of womanhood, married James West, but died after a short period of matrimonial existence. The father, Benjamin Pitfield, was stricken with the yellow fever at

the period of one of the visitations of that destructive scourge to the city of Philadelphia, and died after a short illness. His son Robert was the only member of his family who followed him to the grave. The mother, Grace Pitfield survived her husband several years, and died in Philadelphia, to which city the family had previously removed.

Robert L. Pitfield had been engaged in mercantile pursuits in Philadelphia, but about three years after his marriage with Elizabeth Folwell, in the year 1808, removed with his family to Burlington, and some time afterward again removed, having purchased a farm called "Green Hill," lying about two miles distant, and in proximity to Oxmead, the abode of the venerable John Cox. The family were still members of Burlington Meeting, at that period occasionally called "The School of Prophets." He occupying the position of elder, and his wife standing in the station of a recorded minister; their relations with their numerous friends of that locality were of a congenial, cordial and interesting character.

In the year 1821, Robert L. Pitfield returned with his family to Philadelphia, and for many years, occupied the position of cashier in the Bank of the Northern Liberties, and afterwards, the position of president in that institution, for the remainder of his life. He sometimes accompanied friends traveling in the ministry, and was for a period, clerk of Philadelphia Quarterly Meeting. Much reliance was placed upon his judgment in financial matters, and the execution and management of various trusts and responsibilities were confided to his care. His family relations were affectionate, instructive, and warmly cherished. The retrospective memory of his virtuous and exemplary life, still retains much of the appreciation which often clusters around the remembrance of departed worth; there also remains appreciation of the loving kindness and valuable precepts which he diffused around him, when his loved ones partook of his bounteous hospitality and guardian care. He deceased 7th Month, 11th, 1854, aged 78 years, and was buried in the Friends' burial-ground, near

their meeting-house on Arch Street. A small volume containing extracts from his letters, an exhibit of his faith and trust, and various sentiments and expressions appertaining to his pilgrimage through time, has been published for private distribution.

Thomas and Elizabeth Folwell, of New Jersey, the first of the Folwell family of which we are at present in possession of record, were the parents of William Folwell, who was born in the year 1755, married Rebecca Spicer in 1780, and died in 1835. He was a merchant of Philadelphia, lived the greater part of his married life in the city, but had a country residence near the entrance of Shoemaker's Lane into Germantown Avenue. John Folwell, who formerly owned and occupied "Woodside," the residence of the late Dr. Joseph Taylor, near Burlington, was his brother. Nathan Folwell was also his brother. Ann Yarnall was his sister. His sister Elizabeth, was the wife of William Lippincott of New Jersey, her daughter, Elizabeth Lippincott, was a minister in the Society of Friends.

From reliable documentary evidence, it appears that Samuel Spicer was the son of Thomas and Michal Spicer, and was born in New England prior to 1640. In 1685, he purchased of Samuel Cole a tract of land on the north side of Cooper's Creek, and fronting on the Delaware River, in Waterford, now Stockton Township, Camden County. The Deed of Conveyance states that he then lived at Gravesend, on Long Island; from whence in the following year he came himself, with Esther his wife and several children, and effected a settlement thereon. Esther was the daughter of John and Mary Tilton of Gravesend, but they were married at Oyster Bay, Long Island, on the 21st day of the Third month, 1665. Their certificate of removal was as follows:

"To our dear and well beloved friends, at their Monthly Meeting, or Quarterly Meetings, in West Jersey or elsewhere:

"Whereas our dear friends, Samuel Spicer and Esther his wife, have seen cause to remove themselves and family from Gravesend, on



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Long Island (where they have long abode) unto your parts to settle and inhabit, these may certify that they, the said Samuel and Esther his wife, have long been well known unto us; and to our great satisfaction we can say, that from their convincement unto this very day, we have not known any misbehavior concerning them, either to the blemishing the Truth they have professed with us, or towards their neighbors; but as far as we know (and do believe) they have been of honest conversation, and good patterns and examples, both amongst us and also their neighbors; and will leave a good savour in the hearts of Friends and people that know them; and although they remove outwardly from amongst us, yet we hope our love and unity in the Truth shall abide towards them and remain the same.

“At our Quarterly Meeting at Flushing, on Long Island, this 29th day of the Third Month, 1686.”

From John Clement's sketches of “First settlers of Newton Township,” a few extracts are appended:

“Samuel Spicer took a leading part in the religious and political affairs of the colony, and his name may be found in many matters of public interest whereby the development of the country was to be advanced. In religious matters he was a consistent and faithful member of his profession. For a long time, meetings of public worship were held at his house; these were continued after his death by his widow, who was also an active member of the same denomination. In 1687, he was appointed one of the Judges of the several Courts of Gloucester County. His will was executed in 1692, in which year he probably died.

“Esther Spicer, his widow, remained upon the homestead estate, entertaining many Friends, and extending her hospitality to the large circle of acquaintance that surrounded her. On the 24th day of the Seventh month, 1703, she was killed by lightning in her own house. This event is still preserved among the traditions of the family. The sudden death of this person, at that season of

the year, necessitated an early burial. The funeral occurred the night after her decease, the family and friends going in boats down Cooper's Creek to the river, and by the river to Newton Creek, and thence to Newton Graveyard, the place of interment. Each boat being provided with torches, the scene upon the water must have been picturesque indeed. To the colonists it was a sad spectacle, when they saw one so much esteemed among them borne to her last resting place. To the Indians it was a grand and impressive sight. Arasapha, the king, and others of his people attended the solemn procession in their canoes, thus showing their respect for one, the cause of whose death struck them with awe and reverence. The deep, dark forest that stood close down to the shores of the streams, almost rejected the light, as it came from the burning brands of pine carried in the boats; and as they passed under the thick foliage, a shadow was scarcely reflected from the water. The colonists in their plain and unassuming apparel, the aborigines clad in their gaudy

and significant robes, the negro slaves (as oarsmen) with their almost nude bodies, must have presented from the shore a rare and striking picture.

"She left a will and disposed of her estate, which, together with that of her deceased husband, as retained by her, passed at that time to their children. The last will of each of them may be found on file in the Office of Secretary of State at Trenton; these prove them to have been persons of education, and of considerable property. Their children were born at Gravesend, where the names and ages of each may be found entered in the books of Friends Meeting at that place. They were as follows:—Abraham, born 1666; Jacob, born 1668, who married Judith —; Mary, born 1671, who married Jeremiah Bates; Martha, born 1676, who married Joseph Brown and Thomas Chalkley; Sarah, born 1677, who married Daniel Cooper; Abigail, born 1683, who married Daniel Stanton; Thomas, born —, married Abigail Davenport, and Samuel who married —."

The following minute from "the records of Haddonfield" also informs of the death of Esther Spicer. "Esther Spicer, and Esther Saxby, her maid-servant, and Richard Thackara—the son of Thomas Thackara of Newton, he being about eleven years nine months and twelve days old—were slain by lightning on the 24th of the Seventh Month, 1703, they being in Esther Spicer's house, which shock happened about the tenth hour in the evening. They were buried at Newton, in Friends' burial-ground on the 26th day of the same month." The following comments have been appended to this notice: "It matters not how the Lord's servants are taken away from this scene of probation; if they have been walking in His fear, and seeking to perform their duty in His sight, their removal, through whatever passage effected, will be into His glorious rest." The accounts of the catastrophe which resulted in the destruction of three human lives, and of the incidents relating to burial, as they stand upon the records of Haddonfield, and the pages of Clement, the historian, are both from

sources of acknowledged reliability; and, although there may be some appearance of obstruction from discrepancy in harmonizing the two accounts, they are not absolutely unreconcilable; both agree in the statement that the event occurred on the 24th of the Seventh Month, 1703. One account states that the funeral took place the night after Esther's decease; the other, that the shock occurred about the tenth hour in the evening, and that she was buried on the 26th of the month. The friends of the family may have realized, as has been suggested, that the sudden death of this valuable friend in the middle of the summer season, involved the necessity of an early burial; and after deciding upon the 26th as a suitable time for the funeral, may have discovered late in the evening of the 25th, that it was absolutely necessary to proceed to earlier interment; and the new arrangements may not have been perfected and the burial accomplished, until after midnight, but before the dawn of the approaching morning of the 26th. Some of

these circumstances are brought into prominence, as probable reasons for the unusual and extraordinary proceedings relating to the night funeral.

John and Mary Tilton, the father and mother of Esther Spicer, is thus noticed in one of the volumes of "The Friend:" "This noble couple outlived all persecution, and in tranquility laid down their heads, dying in peace with Him whom they had striven to serve, even in suffering, and honored by their neighbors and friends. She deceased in 1683; he in 1688."

The father and mother of Samuel Spicer were of the number who were exiled from the Massachusetts Colony by New England intolerance, and sought refuge with their children in the colony at Gravesend, on the west end of Long Island, founded by the prominent, interesting, and friendly-disposed Deborah Moody, who had been persecuted and excommunicated by the Puritans of Salem in the year 1643; she sympathized with, and welcomed her fellow-sufferers, and they estab-

lished homes within her local jurisdiction, made considerable advancement in worldly prosperity, and enjoyed the blessings of civil and religious liberty. Those in authority at New Amsterdam, also, apparently welcomed the members of the new colony, and granted them favors; but ere long, the Dutch Government waged bitter persecution against them, which continued to increase in intensity, until the Dutch Colony passed under English control. Samuel Spicer was several times imprisoned and heavily fined; and he and his wife were sentenced to banishment, with threats of public bodily chastisement if they returned; but they were faithful to their conscientious convictions, and were willing to suffer with their suffering friends.

Samuel Spicer bequeathed five hundred acres of land, bordering on the Delaware River and Cooper's Creek, to his sons, Jacob, Thomas and Samuel; Jacob inherited that portion of the domain upon which the original Spicer homestead was erected, and his brother Samuel departing this life before he attained



the age of manhood, his portion thereof passed into the hands of his brother Jacob, who subsequently sold his accumulated possessions at Newton, and removed to a distant locality. "Jacob removed to Cape May County as early as the year 1691. He was a member of the Legislature from 1709 to 1723, and Surrogate of that county from the last-named year to 1741, and for many years one of the Judges of the Court. He was born in 1668, and deceased in 1741."

The plantation belonging to Thomas Spicer, —the remaining brother, who had married Abigail Davenport—fronted on the north side of Cooper's Creek, and he established his dwelling near the intersection of that waterway, with what is now the Moorestown Road. "Thomas remained upon this property, and died in 1759, leaving a will. His children were as follows: Jacob, who married Mary Lippincott; Thomas, who married Rebecca Day; and Samuel, who married Abigail Willard and Sarah Potter. From this branch of the family, came those of collateral issue, who

retain the blood in these parts, although the name has disappeared for many years. The old graveyard where many of the Spicers were buried, is still in existence, and some degree of care has been extended to it by descendants of the family. It is near the site of the Camden City Water-works."

Samuel, the son of Thomas and Abigail Spicer, and Sarah his wife, who in the progress of time had succeeded Samuel's father and mother in possession of the family homestead, were the parents of Rebecca Spicer, who was born upon the premises in 1762, married William Folwell in 1780, and died in 1844. Her sister Abigail Spicer, married John Keble; who, next to Stephen Girard, was the most liberal contributor to the prosperity of the Pennsylvania Hospital, within the hundred years dating from its origin in 1751. His contributions, principally by will, and between the years 1808 to 1851, amounted in the aggregate, to \$28,242, from which a small annuity was to be deducted. Samuel Spicer's sister, Ann Rudderow, appears to

have been a woman of considerable prominence and ability, possessing large qualifications for usefulness, and attaining valuable influence and appreciation in her surroundings.

Of the children of William and Rebecca Folwell, Elizabeth married Robert L. Pitfield. William married Martha Davis of New Jersey. Before arriving at the meridian of life, he accomplished a voyage to China in the performance of commercial transactions. He accumulated a large estate; and about half a century since, entered upon the possession of the Thomas Spicer ancestral homestead, where his amiable and worthy mother had been nurtured in childhood, and had matured into womanhood. At the period of attainment of his newly acquired possession, the site of the original dwelling was occupied by a habitation of peculiar construction, of ancient date, of antiquated appearance; and for a brief season he seemed disposed to spare the ancient structure on account of peculiar interest in its history, had it carefully repaired and remodeled, and added an addition thereto of

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approved modern construction; but subsequently, removed the old ancestral building entirely, and by adding substantial additions and improvements to the remainder, developed an attractive family mansion with pleasant surroundings. The spring of excellent water near the dwelling has an Indian name, and doubtless the poor Indians, in earlier, if not happier days, occasionally resorted to this fountain of pure water; and there upon its borders, probably with a degree of sadness, discussed the gravity of the situation, beholding with solicitude and perhaps alarm, the steadily increasing diminution of their numbers, and the rapid advance of intruding strangers, who were fast absorbing the fair inheritance which had descended to them from their fathers. William deceased in 1871, in the 81st year of his age. Sarah was born in 1795; she for a period, occupied the position of clerk of Philadelphia Quarterly Meeting, of Women Friends, served on the Westtown school committee, was usefully engaged in other services of the Society, and died in

1880. Charles married Ann Lawrence of New York City; he resided at Germantown for a considerable number of the last years of his life, and deceased in 1876, in the 80th year of his age; he occupied important positions in business institutions of financial character, had employment in the Bank of the United States, and in the final settling of its affairs, was intrusted with important missions. He also for a period, occupied the position of president of a Bank at Chester, Pa. Abigail was born in 1799, and appears to have been a young woman of very interesting character, of much promising usefulness, and of acknowledged Christian virtues. She died in 1831.

The following extracts are from a memorial of the Monthly Meeting of Friends of Philadelphia for the Northern District, indorsed by Philadelphia Quarterly Meeting, and approved by Philadelphia Yearly Meeting.

“Our much-esteemed friend Elizabeth Pitfield, having been a member of our Monthly Meeting for about forty years, and many of us having partaken largely of the benefits of her

religious labors, we feel constrained to bear testimony to her worth, and to the excellency of Divine Grace whereby she became what she was; desiring that others may be animated and encouraged thereby to follow her as she endeavored to follow Christ.

“In her youthful days she was subject to the temptations incident to that interesting period of life, but through the watchful care of her parents, and yielding obedience to the Divine law written in the heart, she was in great measure preserved from surrounding evils, and experienced advancement in the way of life and peace.

“Having been led more fully to see the emptiness of all worldly enjoyments, and yielding to the Heavenly visitations, she was enabled to make a full surrender of some things which became a burden to her, after which great peace of mind was her portion, and she was favored with an assurance, that, if she was faithful to the end, she would receive the crown of life, which the Lord hath promised to them that love Him.

"Her ministry was sound and edifying, and her communications lively and weighty, being attended with the baptizing power of the Head of the Church, by which the hearts of many were reached, and the heritage of God watered. She was frequently led to magnify and exalt the name of Christ Jesus our holy Redeemer, through whose sanctifying grace she was made a living member of the Church, and qualified to proclaim the Gospel of life and salvation.

"Her feelings were warm and sympathetic. The afflicted, the poor and the sick, were objects of her tender regard. She partook largely of the cup of suffering; but through all her trials she was strengthened to lay hold of that blessed hope that was as an anchor both sure and steadfast; and thus she became qualified to encourage others to build on the alone sure foundation 'Christ Jesus the Rock of Ages.'

"At times during her illness through the infirmities of the body, she felt weary, yet she was enabled to cast her burden upon

Him, who emphatically said, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' In this faith she was sustained through many tribulations, and as her end drew near, whilst passing through the valley and shadow of death, she expressed herself thus: 'I believe I can say, O! death where is thy sting; O! grave where is thy victory.'

"She peacefully departed on the evening of the 4th of the Seventh month, 1866, in the seventy-ninth year of her age."

After a baptizing and instructive season at her late dwelling, her remains were conveyed to Friends' Arch Street burial-ground, and there beneath the mild radiance of a summer sky, and in proximity to green graves of the worthy dead, deposited in mother earth near all that was mortal of her beloved husband, whom she had survived about twelve years. Many partook of the solemnities of the occasion.

William F. Pitfield married Ann, the daughter of David Brown. Benjamin H.



Pitfield married Frances Pleasants. Rebecca  
F. Pitfield married Charles H. Abbott. 609

George W., son of David and Sarah Brown,  
married Ann Eliza, daughter of Robert and  
Elizabeth Pitfield, 5th month 10th, 1836.  
They afterwards occupied the family home-  
stead in Penn's Manor about twenty-nine  
years, and removed to Philadelphia in the  
year 1865, where they now reside in the  
fiftieth year of their matrimonial lives.



1886.

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ADDITIONAL.

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Ann Eliza Brown, deceased 10 mo. 3d, 1885.  
The following is an appendage to a notice thereof published in the "Friend."

"At a time of trial she wrote, 'We poor mortals are sometimes purified and sanctified through suffering—what an unspeakable favor it is that we have our Heavenly Father to go to for consolation, for if our feeble petitions are offered in trust and confidence in his ability, He will in his own time and way grant our requests.' During a few weeks before her decease she was often heard feelingly to quote the language, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.'

"Two days previous to her death she exclaimed: 'Just and true are all thy ways, Lord God Almighty!'

"In thus quietly passing away from earth, her bereaved family have the consoling belief

that she was mercifully supported by her compassionate Saviour, prepared as we reverently believe, to receive the welcome message, 'Enter thou into the joy of thy Lord.'"

Her remains were buried in Friends' southwestern burial-ground, in lot No. 220, Central Avenue. The remains of Robert L. and Elizabeth Pitfield were removed from the grounds adjacent to the southeast corner of Fourth and Arch streets, in the eleventh month 1885, and reburied in the lot aforesaid, near the grave of their daughter. The remains of Sarah Folwell were reinterred in the same lot, about the same time.

Joshua and Mercy Baldwin were married 9 mo. 17th, 1747. Their children: Hannah, married William Millhous; Samuel, died in the year 1837, aged 83 years; Rachel, married Nathan Sharpless; Ann, Benjamin Maule; Mercy, John Loyd; Jane, Jacob Maule.

It is most likely that Thomas Brown (the minister) was never a member of Bucking-

ham Monthly Meeting, as it now appears that when he and his daughter Ann migrated to Philadelphia about the year 1743, they obtained certificates of removal from Abington Monthly Meeting; and it may be that the primitive records of that meeting contain information of the names and ages of his children; also portions of family history which now appear involved in some obscurity.

It is not clearly ascertained that George Williams was one of the committee having the care of the preliminary proceedings leading to the establishment of Westtown Boarding School, but of his interest in the Institution there can be no doubt. He was a member of the School Committee first appointed in the fourth month 1800, and in the seventh month of the same year at least four of his children had been pupils at the Institution. John Brown was also a member of the first Westtown School Committee; was interested in the establishment of Friends' Asylum, and represented the interest of Falls Monthly Meeting therein; he was also a member of the

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representative body of Philadelphia Yearly Meeting.

There appears to be some confusion in our account relating to the origin and early surroundings of Abington Meeting. The invitation extended a very few years since to all interested, to attend the two hundredth anniversary of the existence of said meeting, at the old meeting-house at Abington, apparently strengthens the tradition that the locality embraced the original meeting-grounds where the primitive Friends of those parts established their first religious meetings after their arrival upon the continent of America. There is also a tradition, apparently reliable, that Friends early established a religious meeting in Cheltenham township, and gave it the name of Cheltenham Meeting of Friends; the site of their place of worship is still visible, also the graves of some of the primitive attenders, and it is probable that George Shoemaker and several of his relatives were buried there. It has also been intimated that when the new accommodations at Abington were completed,

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Friends abandoned those at Cheltenham, and continued their meeting at the new locality and under the new name. Our information does not appear harmonious; perhaps the meetings of Abington and Cheltenham were both of early origin, and after some years of separate existence were mingled into one.

James Thornton lived but a few years after Sarah Williams removed to Abington, and her impressions relating to the venerable minister were those of girlhood; he, doubtless, was at times qualified to awaken sensations in youthful minds, that lived long in interesting remembrance. John and Mary Witchell removed from Byberry about the year 1828, and settled within the compass of Stroudsburg Meeting; they were of English nativity.

Sarah Williams Brown in the days of her maidenhood formed valued and lasting friendships with Elizabeth Cresson, Elizabeth Wistar, and Ann Wilson, daughters of her father's friends, John or James Cresson, Thomas Wistar, and Oliver Wilson; she also received much kindness from the minister, Sarah Cres-

son. These and kindred reminiscences, at times afforded interesting and gratifying reflections.

It now appears that "Grove Place" was not sold to Willowby Warder until after the decease of Phineas Pemberton, probably a considerable number of years after.

An interesting account of the Kirkbride family prepared by a member thereof has recently been printed. Mutual friendship, occasionally fostered by marriage and intermarriage, has existed between members of the two families of Kirkbride and Brown, from the distant period of the early settlement of the country down to the present time. Nine of the grandchildren of G. W. B. are descendants of the primitive settlers and prominent ministers of the gospel, Joseph Kirkbride and Mahlon Stacy, also of "worthy John Satcher."

This volume is simply several pamphlets bound together, and manifestly might be improved by curtailment, modification, and rearrangement.



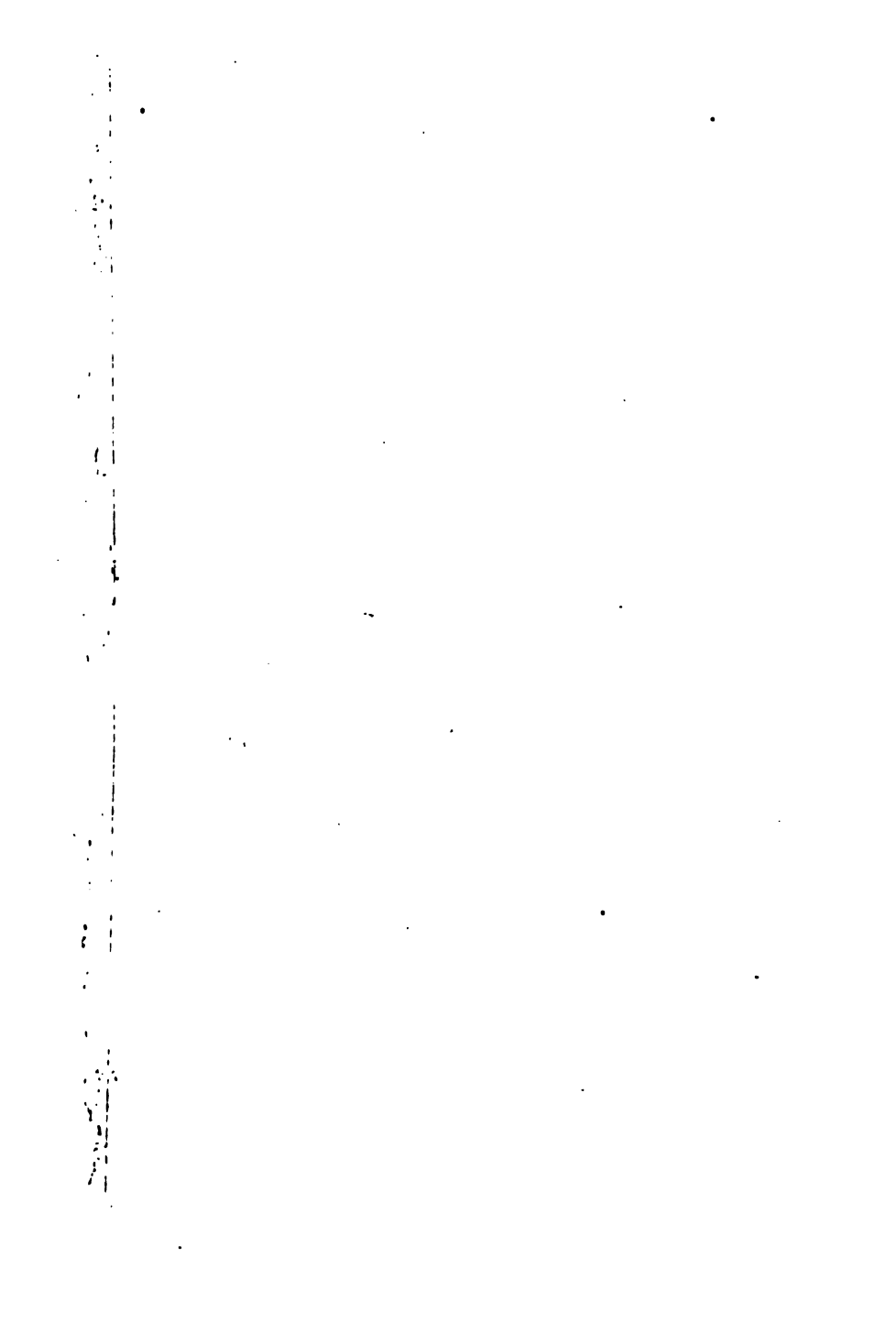
# The Ancestral Chart and these Appended References

ARE BY

D. J. B.

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- 1—George Brown came from Leicestershire, England, in 1679, and settled on the Delaware River in what is since called Bucks County, Pennsylvania.
- 2—Thomas Brown came from Barking, Essex, England, in 1702, to Philadelphia, and afterwards settled in Bucks County, Pennsylvania.
- 3—George Schumacker came from Cresheim, Germany, in 1685. His family settled in Cheltenham, Penna.
- 4—Robert Lucas settled on the Delaware River in what is now Bucks County, Pennsylvania, about 1680.
- 5—Ezra Croasdale came from Brighouse, Yorkshire, England, in 1683.
- 6—Thomas and Michal Spicer, parents of Samuel and John and Mary Tilton, parents of Esther, settled near Salem, Mass., prior to 1640.
- 7—Benjamin Pitfield came from Hoxton, Middlesex, England, about 1760, and lived on Timber Creek, near Camden, N. J.
- 8—John Williams came from Wales, prior to 1696, and settled in Merion, Penna.
- 9—Thomas Lancaster came from Warwick, England, and settled in Bucks County, Penna.





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THIS BOOK DOES NOT  
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